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HAVE YOU DULY CONSIDERED

GOD'S WAY AND PLAN OF SALVATION? OR IN OTHER WORDS,

Have you seriously considered how God has determined that lost ruined man shall be saved; Whether by works of righteousness which he himself can do, or through faith in Jusus?

The Apostle Paul wrote to Titus, saying, "Not by works of righteousness which we have done, but according to his mercy he saved us, by the washing of regeneration, and renewing of the Holy Ghost. Which he shed on us abundantly through Jesus Christ our Saviour. That being justified by his grace, we should be made heirs according to the hope of eternal life."—Titus iii. 5 to 7.

Therefore the Saviour declared to Nicodemus, "And as Moses lifted up the serpent in the wilderness, even so must the Son of man be lifted up: That whosoever believeth in him should not perish, but have everlasting life."—John iii. 14, 15.

The Apostle Peter backs this by declaring, "And he commanded us to preach unto the people, and to testify that it is he which was ordained of God to be the Judge of quick and dead. To him give all the prophets witness, that through his name whosoever believeth in him shall receive remission of sins."—Acts x. 42, 43; see also Luke xxiv. 44 to 48, Acts xiii. 38, 39.

And those persons then and there assembled actually received remission of their sins and redemption through the blood of Christ experimentally. "For they heard them speak with tongues, and magnify God (as the Apostles did at the day of Pentecost). Then answered Peter, Can any man forbid water, that these should not be baptized which have received the Holy Ghost as well as we?"—Acts x. 46, 47.

"Therefore it is of faith, that it might be by grace; to the end the promise might be sure to all the seed: not to that only which is of the law, but to that also which is of the faith of Abraham; who is the father of us all, (as it is written, I have made thee a father of many nations,) before him whom he believed, even God, who quickeneth the dead, and calleth those things which be not as though they were. And being not weak in faith, he considered not his own body now dead, when he was about an hundred years old, neither yet the deadness of Sarah's womb: He staggered not at the promise of God through unbelief; but was strong in faith, giving glory to God; and being fully persuaded that what he had promised he was able also to perform. And therefore it was imputed to him for righteousness. Now it was not written for his sake alone, that it was imputed to him; but for us also, to whom it shall be imputed, if we believe on him that raised up Jesus our Lord from the dead; who was delivered for our offences, and was raised again for our justification."—Rom. iv. 16 to 25. For "It pleased God by the foolishness of preaching to save them that believe."—1st Cor. i. 21; read also to 31st verse. Consequently God calls to sin and serpent-bitten souls saying: "Look unto me (for the fulfillment of my promise) and be ye saved, all the ends of the earth (or the offscouring of all things); for I am God, and there is none else. I have sworn by myself, the word is gone out of my mouth in righteousness (that is in Christ), and shall not return, that unto me every knee shall bow, (for salvation, or they cannot obtain it, and if they obtain it,) every tongue shall swear. Surely, shall one say, in the Lord (Jusus) have I righteousness and strength: even to him shall men come; and all that are incensed against him shall be ashamed, (for) "In the Lord shall all the seed of Israel be justified, and shall glory."—Isa. xlv. 22 to 24; Zech. xii. 10.

"For they are not all Israel, which are of Israel: Neither, because they are the seed of Abraham, are they all children: but, in Isaac, shall thy seed be called, that is, they which are the children of the flesh, these are not the children of God: but the children of the promise are counted for the seed."—Rom. ix. 6 to 8. For further information read, Rom. iv. 1 to 15; 2d Cor. i. 18 to 22.

May the Lord be pleased to bless the reading of this to your soul, while I remain yours sincerely in the Lord.

BUFFALO, State of New York, Sept., 1865. FREDERICK HASTED.

CHAPTER XIV.

Written on these Words:

"I have spread out my hands all the day unto a rebellious people, which walketh in a way that was not good, after their own thoughts; A people that provoketh me to anger continually to my face; that sacrificeth in gardens, and burneth incense upon altars of brick; which remain among the graves, and lodge in the monuments, which eat swine's flesh, and broth of abominable things is in their vessels; Which say, Stand by thyself, come not near to me; for I am holier than thou. These are a smoke in my nose, a fire that burneth all the day." Isa. lxv., 2, 3, 4, 5.

Now, in calling your serious attention to the words before us, I wish to remark, that although they were in the first instance addressed to the Israelites, the natural descendants of Abraham, yet they are of equal importance to all the nations of the earth. Their spiritual import being directed to all mankind, and peculiarly adapted to those whose religious sentiments, views and devotional exercises correspond with those pointed out in the text. For proof read Rom. xv., 4.

And as God complains so strongly against all false and idolatrous worshippers, it behoves every person to examine themselves minutely, in order to ascertain correctly, whether this complaint stands against them or not. And it being a question of such vast importance to the soul, I will endeavor to assist you a little in this self examination by explaining the spiritual sense and meaning of the text, and showing you the points on which the different charges bear.

Now if you take notice, in the first portion of the text God made a solemn declaration by the mouth of the prophet, saying, "I have spread out my hands all the day unto a rebellious people, which walketh in a way that was not good, after their own thoughts."

In these words alone two things present themselves for our consideration. The first of these is, What are the hands of God? And what we are to understand by his spreading them out all the day unto a rebellious people. The second is, What is meant by their walking in a way that was not good, after their own thoughts?

The hands of God, which are here alluded to, are doubtless the Holy Ghost and Christ; this was manifested at the creation, for Christ is the Word of God, and consequently his power, for he spake all things into existence, and the Spirit of God moved upon the face of the waters, (for proof read Gen. i., 2.) Christ is the living essential word of God, and the Holy Ghost, or operative Spirit of God, attends the word, to perform what is spoken, (for proof read John vi., 63.) Therefore saith the Apostle, "In the beginning was the word, and the word was with God, and the word was God. All things were made by him; and without him was not any thing made that was made." John i., 1, 3; read also Heb. i. 1—3.

This was also shown in a very conspicuous manner, in the construction of the mercy seat, which was placed in the tabernacle of the congregation. As God commanded Moses saying, "And thou shalt make a mercy seat of pure gold: two cubits and a half shall be the length thereof, and a cubit and a half the breadth thereof. And thou shalt make two cheru-

bims of gold, of beaten work shalt thou make them, in the two ends of the mercy seat. And make one cherub on the one end, and the other cherub on the other end; even of the mercy seat shall ye make the cherubims on the two ends thereof. And the cherubims shall stretch forth their wings on high: covering the mercy seat with their wings, and their faces shall look one to another: toward the mercy seat shall the faces of the cherubims be. And thou shalt put the mercy seat above upon the ark; and in the ark thou shalt put the testimony that I shall give thee. And there will I meet with thee, and I will commune with thee from above the mercy seat, from between the two cherubims which are upon the ark of the testimony, of all things which I will give thee in commandment unto the children of Israel." Exod. xxv., 17—22.

Thus you see God was pleased to represent and set forth both his right and left hand, in the form, figure and character of two cherubims, beaten out of the same piece of gold as composed the mercy seat. Does not this show clearly, that Father, Son and Holy Ghost are all one. You see there was no separation between the mercy seat and the cherubims, no division, no difference or distinction in quality, although there was in appearance, it was one piece of gold.

The cherubims appeared in the handsomest form, the mercy seat being plain, presenting no beauty to the eye of man. The glorious Majesty of heaven was not to be seen only by the eye of faith, consequently the seeker after God had to wait patiently. This afforded, not only an opportunity for reflection, and self examination, but also for contemplation. He might view the ark of the testimony, the cherubims, and the mercy seat with admiration, or with reverential awe, but something else was needed. Where was Him who is expected to speak peace to the troubled conscience? He hath promised to meet his people here, and speak to them from off the mercy seat, from between the two cherubims. But they have got to find him, and hear his pardoning voice.

The cherubims possessed not the power of speech, the voice was to come from Him who is invisible. This the cherubims themselves denoted, their faces looking inward to the great and grand centre of attraction, by which they silently directed the attention of the seeking soul to the mercy seat.

You are aware that a man's hands and arms are active and efficient members of his body, and whatever is performed by them, is considered his doing. But without hands and arms he would not be a complete man. And if a man's hands and arms should be separated from his body, you know he could not use them, neither could his hands and arms perform any acts of themselves, if separated from his body, having lost all life and power through being cut off from the nourishment, strength and support they received from the body.

But admitting for argument sake, it were possible for those disjointed or separate members to perform any feats, after being separated from the body, it would not then be the man who did it, but his separate members, which are independent of him.

But while a man's hands and arms remain united to his body, although they cannot speak, he can, as far as his power extends, make them perform what he wills and determines. If he meets an old acquaintance, a friend, a relative, or even one with whom he has been at variance, but is desirous of healing old sores, hiding all faults and burying the past in oblivion; he holds out and offers his right hand in token of friendship and good will, (read Luke ii., 10—20.) If they accept it, well. If not, the sin lies at their own door.

If, on the other hand, he meets an avowed enemy, one who is always daringly insulting him to his face, striving to rob him of his fair fame, by speaking evil of him, or construing his kind, generous, and honest intentions into motives of selfishness, or evil intentions, and he feels provoked, he may probably inflict on him summary punishment with these same hands, instead of showing favor, (read Hosea. v., 14, 15; xiii., 8; Isa. xlvii. 3,) or he may prefer to proceed against him according to law, if the law will reach him. In either of these cases it would be the man who doeth it.

And God may be considered as standing in a similar position, only he is Almighty, and able to do all things according to the counsel of his own will, both in the armies above and among the inhabitants of the earth: and none can stay his hand, or say unto him, What doest thou? (for proof read Dan. iv., 35.) Yet God's hands do not speak, only by impulse, (for proof read John xiv., 10; xvi., 13,) consequently if we divide or separate the Deity into three distinct persons, of equal power and ability, independent of each other, we sever as it were the arms and hands of the Almighty from him, and thereby, not only render them useless to him, but give him the lie to his face, declaring to him in effect, you have no hands or arms, although you declare in the text you have spread them out all the day unto a rebellious people.

It is very evident that in different ages of the church, men in their zeal have endeavored to introduce something which they fancied would add to, and strengthen the doctrine of God, although the scriptures do not warrant it.

I do not know with whom originated the appellation of God the Father, God the Son, and God the Holy Ghost. But we do not find it used in scripture, and therefore what the scriptures do not warrant should be dropped.

The Apostle declares, "There are three that bear record in heaven, The Father, The Word, and the Holy Ghost: and these three are one." 1st John, v., 7. Consequently whatever is performed by the Holy Ghost and Christ, is God's work, they being his hands and arms. Therefore it is written, "My righteousness is near, my salvation is gone forth, and mine arms shall judge the people; the isles shall wait upon me, and on mine arms shall they trust." Isa. li., 5.

And if you wish to know further, who or what these arms are that is to judge the people, read John v., 22; ix., 39; xvi., 8—11; Acts x., 42. For it is evident God employs his hands and arms according to his own mind and will. The law being his rod, and Moses the law officer of the crown.

Hence arises the exhortation, "Agree with thine adversary quickly, while thou art in the way with him: lest at any time the adversary (read 1st Pet., v., 8) deliver thee to the judge, and the judge deliver thee to the officer, and thou be cast into prison." Matt. v., 25; read also Psa. cvii., 10—12. And the Psalmist further declares, that "Fools, because of their transgressions, and because of their iniquities are afflicted." Psa. cvii., 17.

And as God kindly condescends to hold out his right hand in the person of Christ, to his disobedient and rebellious people, see that you reject not the proffered hand of friendship and good will, for if you do, and pass on disdaining his extended hand, you will most assuredly incur his displeasure, and either be pushed back and laid flat in the dirt like Job, (see Job ix., 30, 31; xxxii., 13,) or experience some severe chastisement. For information on this point, read Heb. ii., 1—18. For the same Apos-

tle declares, "God commendeth his love toward us, in that while we were yet sinners, Christ died for us." Rom. v., 8.

And we are informed that Belshazzar saw the fingers of a man's hand writing upon the plaster of the wall of his palace over against the candlestick, during his revelry. Here we may behold the Holy Ghost as the left hand of God, not speaking, but writing bitter things against him, (compare this with Job xiii., 26,) and making manifest his awful state and condition, and pronouncing sentence against him. Read Dan. v., 1—31.

So in like manner the Holy Ghost, by the mouth and hand writing of the prophets, declare throughout all ages, the awful condition and perilous situation of all descriptions of sinners, pronouncing sentence against them.

But with those who have laid hold of and gladly embraced the extended hand and thereby availed themselves of the oportunity of being reconciled to God, the case is different, (for imformation read Isa. xxvii., 5; Jere. xxix., 11.) For the Apostle writing to believers in Christ, concerning the right hand of God, the great and glorious Saviour, saith, "And ye are complete in him, which is the head of all principality and power: In whom also ye are circumcised with the circumcision made without hands, in putting off the body of the sins of the flesh by the circumcision of Christ: Buried with him in baptism, wherein also ye are risen with him, through the faith of the operation of God, who hath raised him from the dead. And you being dead in your sins, and the uncircumcision of your flesh, hath he quickened together with him, having forgiven you all trespasses: Blotting out the hand writing of ordinances that was against us, and took it out of the way, nailing it to his cross." Col. ii., 10—14.

But in order to show you a little what it is for mankind to walk after their own thoughts, I will refer you to the days before the flood, when it was said, "And God saw that the wickedness of man was great in the earth, and that every imagination of the thought of his heart was only evil continually. And it repented the Lord that he had made man on the earth, and it grieved him at his heart. And the Lord said, I will destroy man whom I have created from the face of the earth; both man and beast, and the creeping things, and the fowls of the air, for it repenteth me that I have made them. But Noah found grace in the eyes of the Lord." Gen. vi., 5—8.

Consequently, Noah was called by divine grace, and preserved in the ark, God bearing witness that he had seen him righteous in that generation. But I wish you to remember, that Noah's righteousness was of faith, because he believed God. Therefore do not suppose there were no moral, nor religious people at that time, because God complained of the thoughts and imaginations of their hearts being evil. For every thought and imagination that is contrary and opposed to Divine Truth, and God's way and plan of salvation, is evil in the sight of the Lord.

Hence the acknowledgment of the great Apostle, "I verily thought with myself that I ought to do many things contrary to the name of Jesus of Nazareth, which things I also did in Jerusalem: and many of the saints did I shut up in prison, having received authority from the chief priests; and when they were put to death, I gave my voice against them. And I punished them oft in every synagogue and compelled them to blaspheme: and being exceedingly mad against them, I persecuted them even unto strange cities." Acts xxvi., 9—11.

We are also shown by the Lord himself that even the shock of the deluge, did not eradicate evil thoughts and wicked imaginations from the

hearts of those eight persons who survived, and their natural descendants. For it is written, "And Noah builded an altar unto the Lord: and took of every clean beast, and of every clean fowl, and offered burnt offerings on the altar. And the Lord smelled a sweet savour, and the Lord said in his heart, I will not again curse the ground any more for man's sake; for the imagination of man's heart is evil from his youth; neither will I again smite any more every thing living, as I have done, While the earth remaineth, seed time and harvest, and cold and heat, and summer and winter, and day and night shall not cease." Gen. viii., 20—22.

Here was a precious indication of temporal and spiritual blessings, intended by God to be extended over all the earth, and enjoyed by mankind at large to a certain extent, notwithstanding their evil propensities, although he gave no positive promise; reserving to himself the discretionary power of extending, or contracting his favors, according as men act towards him.

From this period we may reckon the day of grace to have commenced, and consider it the day alluded to in the text, for Noah his household, and a portion of everything living were saved by grace, through faith, from the general ruin.

Thus God taught man with a high hand and a stretched arm, and with fury poured out, where he should look for salvation. But as men began again to multiply upon the face of the earth, they lost sight of it, and poor short-sighted unregenerated souls, began to think of working out their own salvation, and they commenced building the tower of Babel, in order to attain to heaven by the work of their own hands, thus "Walking in a way that was not good, after their own thoughts."

Nevertheless, I wish you to observe, that these were what is commonly called a religious people. For they believed there was a God, and a heaven, and they were laboring hard to get there. But their zeal of God was not according to that knowledge which is essential to salvation, (for proof read Rom. x., 2—4; Eph. ii., 8—22,) consequently the subject deserves not only your gravest consideration, but a strict examination into your spiritual state, for this was a great stumbling block to Job. He also being "Walking in a way that was not good, after his own thoughts."

If you examine the scriptures on this point, you may find that while Moses and the children of Israel were in the wilderness, he commanded them saying, "Ye shall not do after all the things that we do here this day, every man whatsoever is right in his own eyes. For ye are not as yet come to the rest, (read Heb. iv., 1—11; Isa. xi., 10—16; xxviii., 12; xxx., 7—21; Psa. cxvi., 1—14; Matt. xi., 28, 29; Jere. vi., 16—24; Hab. iii., 16,) and to the inheritance, which the Lord your God giveth you. But when ye go over Jordan, (or pass from death unto life, read John v., 24—27,) and dwell in the land which the Lord your God giveth you to inherit, and when he giveth you rest from all your enemies round about, so that ye dwell in safety; Then there shall be a place which the Lord your God shall chose to cause his name to dwell there: thither shall ye bring all that I command you; (for information read Ezek. xx., 40—44; John xii., 32—36; Mal. iii., 10—12,) your burnt offerings and your sacrifices, your tithes, and the heave offering of your hand and all your choice vows, which ye vow unto the Lord: Take heed to thyself that thou offer not thy burnt offerings in every place that thou seest." Deut. xii., 8—13.

Consequently when their offspring, who professed to serve God, disobeyed this command, by walking in a way that was not good, after their

own thoughts, God sent the prophet to them pronouncing them "A people that provoketh me to anger continually to my face;" Because unlike open reprobates who publicly turn their back upon God, and consequently present nothing to God, neither seek his face, nor court his favor, these professing Israelites were presenting to God as an acceptable sacrifice, the work of their own hands, according to their own thoughts, and hoping thereby to obtain heaven and eternal felicity.

Hence the further complaint, "that sacrificeth in gardens, and burneth incense upon altars of brick;" You are probably aware that the church of God, where the true and spiritual worship of the living God is established, is called a garden, (see Songs iv., 12—16; Isa. li., 3.) So also the places where false and idolatrous worship is established, may be called gardens.

Brick you know are made from clay. The builders of Babel used brick, which was of the earth; earthy clay represents our nature, therefore saith the Apostle, "The first man is of the earth, earthy." Consequently every thing that springs from himself is also earthy, "So then they that are in the flesh cannot please God." Rom. viii., 8.

In view of this, God complains of all those who are in a state of nature, and yet profess to worship him, as burning incense upon altars of brick; Because the only altar upon which incense can come up with acceptance before God, is Christ, (read Heb. xiii., 10—16,) who is an altar of virgin earth, or stone, unpolished by man.

Consequently God spake to his people in old time, saying, "An altar of earth thou shalt make unto me, and shalt sacrifice thereon thy burnt offerings, and thy peace offerings, thy sheep, and thine oxen: in all places where I record my name I will come unto thee. And I will bless thee. And if thou wilt make me an altar of stone, thou shalt not build it of hewn stone: for if thou lift up thy tool upon it, thou hast polluted it." Exod. xx., 24, 25.

Therefore, agreeable to another portion of the text, Those who sacrifice in gardens, and burn incense upon altars of brick, "remain among the graves, and lodge in the monuments, (for information read Matt. xxiii., 27—32,) which eat swine's flesh, (or unclean spiritual food, not feeding by faith on Christ,) and broth of abominable things is in their vessels," (for explanation read Matt. xxiii., 25, 26; 1st Cor., x., 20, 21.) Yet, notwithstanding all this, so great is their blindness and ignorance of the spirituality of God's word, they consider themselves holy, and look around with disdain upon others, whom they consider less so, saying, "Stand by thyself, come not near to me; for I am holier than thou." But what saith the Lord, "These are a smoke in my nose, a fire that burneth all the day."

Is it not of the utmost importance then that you should examine yourself carefully, lest you should be found among that class of whom the Lord complains in the text? for those were doubtless great professors of religion, or they would not have considered themselves holier than others. It is true they did not profess the religion of Jesus, because Jesus had not then appeared in the flesh. But they professed to be the people of God, and thought they served God acceptably, but you see God would not own them, nor acknowledge their services to be such as he required. And how many thousands and millions of people are there at the present day, to whom the words of the text are applicable, as well as then? For they walk after their own thoughts.

I have already shown you, that the Holy Ghost, and Christ, are the hands and arms of God, but in order to show you more conspicuously how

God spreads out his hands all the day, it may be necessary to examine God's work, and trace his dealings with mankind, because the language of the text is not only figurative, but the act is emblematical, for God takes the position, uses the figure, and assumes the attitude of a man spreading out his hands to his enemies, in token of friendship and good will, manifesting a desire for reconciliation and peace, that henceforth they may live on terms of intimacy together. (For proof, read 2d Cor. vi., 17, 18.) And as God speaks, and acts by his spirit in his servants, they may be considered as representing to a certain extent both his right and left hand. Those under the old dispensation represent more particularly his left hand, "For the prophecy came not in old time by the will of man: but holy men of God spake as they were moved by the Holy Ghost." 2d Pet., i., 21. And again it is declared. "The law was given by Moses, but grace and truth came by Jesus Christ." John i., 17.

Both the law and the prophets came under the immediate operation of the Holy Ghost; by these God taught, and still does teach his people. Here his left hand was, and is spread out, pointing to the power and influence of his right hand, by which we have access to the Father of mercies, therefore saith the Apostle, "Whatsoever things were written aforetime, were written for our learning, that we through patience and comfort of the scriptures might have hope," Rom. xv., 4. And again he saith: "The law was our schoolmaster to bring us unto Christ that we might be justified by faith." Gal. iii., 24. This agrees with the testimony of Christ himself, saying: "Every man therefore that hath heard, and hath learned of the Father cometh unto me," John, vi., 45; see also, Gal. iii., 19. In consequence of this, Jesus gave mankind a caution, saying, "Think not that I am come to destroy the law, or the prophets; I am not come to destroy, but to fulfil," Matt. v., 17. And as a consequence of this Paul declares, "Christ is the end of the law for righteousness to every one that believeth." Rom. x., 4.

Here we may observe God's left hand in Paul, pointing, or directing the seeking soul to the right hand of his righteousness and strength, as saith Jesus, "He shall glorify me: for he shall receive of mine, and shall shew it unto you. All things that the Father hath are mine; therefore said I, that he shall take of mine and shall shew it unto you." John, xvi., 14, 15.

As a consequence of this, Paul viewed Christ as God's representative in full. He being the Ark of the covenant, in him may be seen both the cherubims and the mercy-seat. "For it pleased the Father that in him should all fulness dwell;" Col. i., 19. "Who being the brightness of his glory, and the express image of his person, and upholding all things by the word of his power, when he had by himself purged our sins, sat down on the right hand of the Majesty on high; Being made so much better than the angels as he hath by inheritance obtained a more excellent name than they." Heb. i., 3, 4.

In view of this, Jesus is spoken of in the old Testament, as, "The angel of the covenant, and the angel of His presence." Therefore he saith, "Surely they are my people, children that will not lie: so he was their Saviour. In all their afflictions he was afflicted, and the angel of his presence saved them: in his love and in his pity he redeemed them; and he bare them, and carried them all the days of old." Isa. lxiii., 9; see also, Exod. xxxiii., 2, 14, Mal. iii., 1—6. Jacob makes mention of this angel, as being his redeemer, when blessing the two sons of Joseph, saying, "The angel which redeemed me from all evil, bless the lads." Gen. xlviii., 16.

If you wish to know the circumstance which led to this declaration by Jacob, read Gen. xxxii., 24—30; and for corresponding circumstances, read Psa. iii., 1—8; ciii., 1—14; Luke, i., 68—75; ii., 38—40; xxiv., 21—27; Gal. iii., 13, 14; 1st Pet., i., 18—23; 1st Cor., i., 30, 31; Eph. i., 7; Col. i., 1—29.

And the prophet calling to this glorious hand and arm of the Lord, saith, "Awake, awake, put on strength O arm of the Lord, awake as in the ancient days, in the generations of old. Art thou not it that hath cut Rahab and wounded the dragon?" Isa. li., 9.

And then foreseeing the advent of Christ, he declared "The Lord hath made bare his holy arm in the eyes of all the nations; and all the ends of the earth shall see the salvation of our God." Isa. lii., 10.

After this, he asks the all-important question: "Who hath believed our report? and to whom is the arm of the Lord revealed? (for explanation, read, Matt. xvi., 15—17.) For he shall grow up before him as a tender plant, and as a root out of a dry ground; he hath no form or comeliness; and when we shall see him, there is no beauty that we should desire him. He is despised and rejected of men; a man of sorrows, and acquainted with grief, and we hid as it were our faces from him; he was despised and we esteemed him not. Surely he hath borne our griefs, and carried our sorrows; yet we did esteem him stricken, smitten of God and afflicted. But he was wounded for our transgressions, he was bruised for our iniquities; the chastisement of our peace was upon him; and with his stripes we are healed. All we like sheep have gone astray; we have turned every one to his own way; and the Lord hath laid on him the iniquity of us all. He was oppressed, and he was afflicted, yet he opened not his mouth; he is brought as a lamb to the slaughter, and as a sheep before her shearers is dumb, so he openeth not his mouth. He is taken from prison and from judgment; and who shall declare his generation? for he was cut off out of the land of the living; for the transgressions of my people was he stricken." Isa. liii., 1—8.

Then again the same prophet confirms the covenant, by declaring, "The Lord hath sworn by his right hand, and by the arm of his strength, go through, go through the gates; prepare ye the way of the people; cast up, cast up the highway: gather out the stones: lift up a standard for the people. Behold the Lord hath proclaimed unto the end of the world, (mind that.) Say ye to the daughter of Zion, Behold thy salvation cometh; behold his reward is with him, and his work before him." Isa. lxii., 8—11.

The Psalmist also beareth witness for God saying. "They got not the land in possession by their own sword, neither did their own arm save them: but thy right hand, and thine arm, and the light of thy countenance, because thou hadst a favor unto them." Psa. xliv., 3; Deut. xxxiii., 3; Luke, x., 38—42. Consequently he exhorts the people of God in most endearing strains, saying, "O sing unto the Lord a new song: for he hath done marvelous things: his right hand, and his Holy arm, hath gotten him the victory. The Lord hath made known his salvation: his righteousness hath he openly showed in the sight of the heathen. He hath remembered his mercy and his truth toward the house of Israel, all the ends of the earth have seen the salvation of our God." Psa. xcviii., 1—3.

Therefore it is written, "And it shall be said in that day, Lo this is our God: we have waited for him, and he will save us; this is the Lord; we have waited for him, we will be glad and rejoice in his salvation. For

in this mountain shall the hand of the Lord rest, and Moab shall be trodden down under him, even as straw is trodden down for the dunghill. And he shall spread forth his hands in the midst of them, as he that swimmeth spreadeth forth his hands to swim; and he shall bring down their pride, together with the spoils of their hands." Isa. xxv., 9—11.

Here is plainly predicted the manner in which the hands of the Lord Jesus Christ were to be spread out upon the cross, to the fullest extent. And so we may behold the hands of God spread out to the fullest extent to receive within his Divine embrace, lost and perishing sinners. To whom he speaks in the most positive manner, saying, "In returning and rest shall ye be saved, in quietness and in confidence shall be your strength:" Isa. xxx., 15; Heb. vii., 24—26. For "Even from the days of your fathers ye are gone away from mine ordinances, and have not kept them. Return unto me, and I will return unto you, saith the Lord of hosts. But ye said, Wherein shall we return?" Mal. iii., 7.

At the dedication of the first temple at Jerusalem, Solomon prayed to God in behalf of his people, saying, "If they sin against thee, (for there is no man that sinneth not,) and thou be angry with them and deliver them to the enemy, so that they carry them away captives unto the land of the enemy, far or near: yet if they shall bethink themselves in the land whither they are carried captives, and repent, and make supplication unto thee in the land of them that carried them captives, saying, We have sinned, and have done perversely, we have committed wickedness: and so return unto thee with all their heart, and with all their soul, in the land of their enemies, which led them away captive, and pray unto thee toward their land, which thou gavest unto their fathers, the city which thou hast chosen, and the house which I have built for thy name: Then hear thou their prayer and their supplication in heaven thy dwelling place, and maintain their cause. And forgive thy people that have sinned against thee, and all their transgressions wherein they have transgressed against thee." 1st Kings, viii., 46—50.

We have abundant evidence in the old Testament, that God was pleased to grant the requests of Solomon in this petition, for he answered, time after time, experimentally, the prayers of the repenting Israelites under the old dispensation. And in the parable of the prodigal son, our Lord sets it forth in a more striking manner, because it is not only a personal thing, but is to be individually felt and experienced.

How long then ere you cease to walk in a wrong way? after your own thoughts? Do you not observe the hands of God spread out unto you? Will you still rebel? Hear what is declared by the sweet psalmist of Israel "Fools because of their transgressions, and because of their iniquities, are afflicted. Because they rebelled against the words of God, and contemned the counsel of the most High." Psa. cvii., 11, 17. For God commands you to come out from the world and the vanities thereof, to forsaken sin, to cease from your own doings, acknowledge your offences, seek imputed righteousness, and lay hold of Christ, through whom alone you can obtain peace and reconcilation with God, (see Isa. xxvii., 5; Eph. ii., 14; Rom. v., 1—6.) Therefore it is written, "Cast thy burden upon the Lord (Jesus) and he shall sustain thee." Psa. lv., 22. And Jesus himself invites you, saying, "Come unto me, all ye that labor, (at the works of the law, for life and salvation,) and are heavy laden, (with sin) and I will give you rest. Take my yoke upon you, and learn of me; for I am meek and lowly in heart: and ye shall find rest unto your souls." Matt. xi., 28, 29.

And the apostle encourages you by declaring, "We which have believed do enter into rest. For he that is entered into his rest, he also hath ceased from his own works, as God did from his." Heb. iv., 3, 10.

Therefore the spouse of Christ is represented as saying, "As the apple tree among the trees of the wood, so is my beloved among the sons, I sat down under his shadow with great delight, and his fruit was sweet to my taste. He brought me to the banqueting house, and his banner over me was love." Songs ii., 3, 4.

Would not such kind treatment be of importance to your soul? why then do you not court his favor, and earnestly seek to obtain his love and affection? He invites you, saying, "Let me see thy countenance, let me hear thy voice; for sweet is thy voice, and thy countenance is comely," Songs ii., 14. (Do you ask in what way? read, John, i., 47—51, and you will find that it is in visiting a throne of grace, and pouring out thy soul in prayer to the most High.) He also declares to his intended, "Thou hast ravished my heart my sister, (for explanation of sister, see Matt. xii., 49, 50,) my spouse, thou hast ravished my heart with one of thine eyes." Songs, iv., 9.

May you then be brought to know and feel, that all hope of heaven and eternal happiness centres in him, and unless you can obtain him, you will be miserable for ever. Thus your affections will be fixed so firmly on him that you will look to him with the eye of faith so steadily, and so earnestly, that the desire of your heart will penetrate his tender heart, and cause him to manifest to thy soul his love and affection for thee, according to all thy desire. As it is written, "They looked unto him, and were lightened; and their faces were not ashamed." Psa. xxxiv., 5. Therefore saith the Apostle, "We all with open face beholding as in a glass the glory of the Lord, are changed into the same image from glory to glory, even as by the Spirit of the Lord." 2d Cor., iii., 18; iv., 6; Rom. viii., 29.

Look unto him then poor sinner, be earnest and persevere, send forth the inward groaning and sighing petitions of thy soul abundantly, and prove to him that you are in earnest for salvation, for deliverance from sin, Satan, and the law, and to be experimentally reconciled to, and accepted of God.

Plead guilty, like the prodigal, and like the publican in the temple, acknowledge your unworthiness, resign yourself up to God's will, and throw yourself into the arms of mercy, chosing rather to die at the feet of Christ, than at a distance from him, "For the eye of the Lord is upon them that fear him, upon them that hope in his mercy: To deliver their soul from death, and to keep them alive in famine." Psa. xxxiii., 18, 19.

I am aware that you may feel considerably the ill effect of unbelief, doubts and fears, and experience a great deal of tossing to and fro in your mind, and probably realize in your soul's experience, the words of wisdom, that "A brother offended is harder to be won than a strong city: and their contentions are like the bars of a castle." Prov. xviii., 19. But remember "The kingdom of heaven suffereth violence, and the violent take it by force." Therefore do not give in, try your hardest. Remember how Jacob wrestled, and prevailed, and you may do the same. See how Joseph, who was a type of Christ, tried his brethren, until they condemned themselves in his hearing. Behold the patience and determination of Job, who declared, "Though he slay me, yet will I trust in him." Job. xiii., 15. Look also at the poor woman who interceded for her daughter; she experienced many rebuffs, but she persevered until she obtained all her desire. For proof read, Matt. xv., 22—28.

Therefore remember the word of the Lord to his disciples, saying "What I say unto you, I say unto all, Watch." Mark, xiii., 37. Watch the enemy of thy soul, watch thy own evil heart and inclinations, watch thy words, keep the door of thy lips that thy tongue speak no guile, watch the hand of the Lord toward thee, for his hands are spread out and manifested in various ways.

In his general providence. In his general judgments. In his peculiar judgments for the correction and instruction of his people. As also in his peculiar providence toward the same. This is sometimes called the good hand of God, whereby he is pleased to make known in a conspicuous manner, his everlasting love, keeping care, guardian protection, and tender compassion, notwithstanding all their unworthiness. By this he proves his faithfulness to his covenant engagements, and fulfils the declaration of the prophet, saying, "The hand of the Lord shall be known toward his servants, and his indignation toward his enemies. For, behold, the Lord will come with fire, and with his chariots like a whirlwind, to render his anger with fury, and his rebukes with flames of fire. For by fire and by his sword will the Lord plead with all flesh: and the slain of the Lord shall be many." Isa. lxvi., 14—16.

Thus you see, we may behold the hands of God spread out all the day long to a rebellious people, both in judgments and in mercies in a temporal point of view, as well as in a spiritual point of view, (read Isa. xxvi., 8—11, Matt. v., 45.) And you are aware that there are many glorious manifestations of the spreading out of the hands of God in a spiritual point of view recorded in the sacred scriptures, wherein God is pleased to make known to man his good will and pleasure, and what he requires of him; announcing the blessings attending obedience, and the punishment attending disobedience. If peradventure they might ultimately consider, understand, and feel that He loves them. Not for worth or worthiness in them, but because he would love them, agreeable to his own declaration, saying, "I have loved thee with an everlasting love: therefore with loving kindness have I drawn thee." Jere. xxxi., 3; see also, Exod. xxxiv., 9; Deut. vii., 8, 9; ix., 6; x., 14—16; xxxiii., 3.

While the Lord was leading the children of Israel through the wilderness, he gave them Manna from heaven to eat. But they wept again, and said "Who shall give us flesh to eat? And Moses said unto the Lord, Wherefore hast thou afflicted thy servant? And wherefore have I found favor in thy sight, that thou layest the burden of all this people upon me? Have I conceived all this people? have I begotten them, that thou shouldst say unto me, carry them in thy bosom as a nursing father beareth the sucking child, unto the land which thou swarest unto their fathers? Whence should I have flesh to give unto all this people? for they weep unto me, saying, Give us flesh, that we may eat. (Compare this with Job, xxxi., 31; John, vi., 32—58.) And the Lord said unto Moses, Say thou unto the people, Sanctify yourselves against to-morrow, and ye shall eat flesh: for ye have wept in the ears of the Lord, saying, Who shall give us flesh to eat? (read Psa. xcv., 9—11,) for it was well with us in Egypt: therefore the Lord will give you flesh, and ye shall eat. Ye shall not eat one day, nor two days, nor five days, neither ten days, nor twenty days. But even a whole month, until it come out at your nostrils, and it be loathsome unto you; because that ye have despised the Lord which is among you, and have wept before him, saying, Why came we forth out of Egypt?

And Moses said, The people, among whom I am, are six hundred thousand footmen: and thou hast said, I will give them flesh, that they may eat a whole month. Shall the flocks and the herds be slain for them, to suffice them? or shall all the fish of the sea be gathered together for them, to suffice them?

And the Lord said unto Moses, Is the Lord's hand waxed short? thou shalt see now whether my word shall come to pass unto thee or not.

And there went forth a wind from the Lord, and brought quails from the sea, and let them fall by the camp, as it were a day's journey on this side, and as it were a day's journey on the other side round about the camp, and as it were two cubits high upon the face of the earth. And the people stood up all that day and all that night, and all the next day, and they gathered the quails; he that gathered least had ten homers, and they spread them all abroad for themselves round about the camp. (See how diligently they labored for the meat which perisheth, but instead of obtaining the blessing of the Lord with it, the curse overtook them.) And while the flesh was yet between their teeth, ere it was chewed, the wrath of the Lord was kindled against the people, and the Lord smote the people with a very great plague." Num. xi., 4, 11, 12, 13, 18—23, 31—33.

In this case the hand of the Lord was known toward his servants, and his indignation toward his enemies, because he cursed their blessings. But this was only his hand in providence and correction, not his glorious right hand, and the lighting down of his arm, as spoken of by the prophet, saying, "Behold, the Lord God will come with strong hand, and his arm shall rule for him; behold his reward is with him, and his work before him. He shall feed his flock like a shepherd, he shall gather the lambs with his arms and carry them in his bosom, and gently lead those that are with young." Isa. xl., 10, 11.

Moses himself, speaking, or singing of this glorious right hand, saith, "Yea, he loved the people, all his saints are in thy hand; and they sat down at thy feet: every one shall receive of thy words." Deut. xxxiii., 3. For explanation read Luke, x., 39—42; John, x., 14—16, 27—30; xvi., 13—15. Hence his interrogation of Peter, saying, "Simon son of Jonas, lovest thou me more than these? He saith unto him, Yea, Lord; thou knowest that I love thee, (for loving much see Luke vii., 41—47.) He saith unto him, Feed my lambs; and again, Feed my sheep." John, xxi., 15, 16.

By this you may understand that although he is ascended on high, yet his servants represent him on the earth, standing as they do in his place to feed the flock of God, he being in them. Therefore he saith, "Verily, verily, I say unto you, he that receiveth whomsoever I send (mind that) receiveth me; and he that receiveth me receiveth him that sent me." John, xiii., 20.

Thus you may observe the closeness of connection existing between the Father, Son, and members of his mystical body; they being one Spirit with the Lord. For this reason it is written, "In the last day, that great day of the feast, Jesus stood and cried, saying, If any man thirst, (for the water of life,) let him come unto me, and drink. He that believeth on me as the scripture hath said, out of his belly shall flow rivers of living water." (But this spake he of the Spirit, which they that believe on him should receive.) John vii., 37—39.

Here I wish you to observe that this was not addressed to the apostles

alone. It was a general invitation to all who felt their need. To all who thirsted for the pure water of that living fountain. Many days after this invitation was given, the Apostle Paul, or rather Saul of Tarsus, drank freely at this fountain, and according to promise, the Lord satiated his thirsty soul, for he was filled with the Holy Ghost. And when the Lord sent Peter to feed his sheep in the house of Cornelious, the Holy Ghost fell on all them which heard the word. Thus you see, they drank at the same fountain. And as it is ordained of God according to his system of grace, that all the election of grace shall be partakers of the Spirit. The Apostle wrote concerning the mystical body of Christ, saying, "as the body is one and hath many members, and all the members of that one body, being many, are one body; so also is Christ. For by one Spirit are we all baptised into one body, whether we be Jews or Gentiles, whether we be bond or free; and have been all made to drink into one spirit." 1st. Cor. xii, 12, 13.

Now, if all had been made to drink into one Spirit, before they could become true disciples of Christ, it follows that all must experience the same throughout time, otherwise they climb over the wall, instead of entering in at the door. Consequently to enable mankind to examine themselves on this score the Apostle wrote, saying, "The carnal mind is enmity against God: for it is not subject to the law of God, neither indeed can be. So then they that are in the flesh cannot please God. But ye are not in the flesh, but in the Spirit, if so be that the Spirit of God dwell in you. Now if any man have not the Spirit of Christ, he is none of his." Rom. viii., 7—9. This shows conspicuously, who are true disciples, and who are not.

Since his ascension to glory, our Lord hath been pleased to reveal himself to his servant John, as holding in his right hand seven stars; and out of his mouth went a sharp two-edged sword; and his countenance was as the sun shineth in his strength, (read Rev. i., 16.) And those stars are declared to be the angels of the churches.

Thus it is evident that the right hand of God holds within its grasp, not only all the saints, but also all the spiritual affairs of the church. Because he is the lion of the tribe of Judah, the glorified lamb, who alone was found worthy either in heaven or earth to open the seals of the book. (See Rev. v., 1—9.) Consequently the stars not only move at his command, but display brilliant or dwindling light, according to the influence they derive from him the sun of righteousness.

But in order to show that the word of life had but very little effect on the hard hearts, thoughtless and impenitent minds, and dull comprehension of sinners while the Saviour was personally among them, he declared, "All the prophets and the law prophesied until John. And if ye will receive it, this is Elias which was for to come. He that hath ears to hear, let him hear. But whereunto shall I liken this generation? It is like unto children sitting in the markets, and calling unto their fellows, And saying, We have piped unto you, and ye have not danced: (compare this with Ezek. xxxiii., 31—33.) We have mourned unto you, and ye have not lamented. For John came neither eating nor drinking, and they say, He hath a devil. The Son of man came eating and drinking, and they say, Behold, a man gluttonous, and a wine bibber, a friend of publicans and sinners. But Wisdom is justified of her children. Then began he to upbraid the cities wherein most of his mighty works were done, because they repented not." Matt. xi., 13—20; read also 2d Cor. v., 10—15; Acts xx., 31; Job xxxi., 23.

After this, he declared to his disciples in what manner the Father would work with them by his left hand, after himself, the right hand, was departed from them, saying, "I tell you the truth: It is expedient for you that I go away: for if I go not away, the Comforter will not come unto you; but if I depart, I will send him unto you. And when he is come, he will reprove the world of sin, and of righteousness, and of judgment. Of sin, because they believe not on me; of righteousness, because I go to my Father, and ye see me no more; (for explanation read 2d Cor. v., 16.) Of judgment, because the prince of this world is judged." John xvi., 7—11.

Therefore it is written of him, "Thou hast ascended on high, thou hast led captivity captive, thou hast received gifts for men: yea, for the rebellious also, that the Lord God might dwell among them." Psa. lxviii., 18; Acts ii., 33.

And all that receive this gift are made wise unto salvation, and become to a certain extent the representives of Christ. Therefore it is written, "The words of the wise are as goads, and as nails fastened by the masters of assemblies, which are given from one Shepherd." Eccle. xii., 11.

Consequently at this present time God is spreading out his hands in his people, as well as in the old and new testaments; to a rebellious people, which walketh in a way that is not good, after their own thoughts.

This necessarily brings me to a more minute investigation of what is meant by people walking after their own thoughts.

As I before observed, the words of the text were originally addressed to God's ancient people, the Jews; who not only professed to acknowledge a Supreme Being, but thought they served him, walking as they supposed in all the ordinances of his house, agreeable to the requirements of the law.

Therefore God called to them, saying, "Hear the word of the Lord, ye children of Israel; for the Lord hath a controversy with the inhabitants of the land, (mind what follows,) because there is no truth, nor mercy, nor knowledge of God in the land. My people are destroyed for lack of knowledge." Hos. iv., 1, 6. "They will not frame their doings to turn unto their God: for the spirit of whoredoms is in the midst of them, and they have not known the Lord." Hos. v., 4; read also Isa. lix., 1, 15. Behold then how awfully they were deceived by the enemy of their souls.

The Apostle Paul follows this up by declaring of those who existed in his days. "They have a zeal of God, but not according to knowledge. For they being ignorant of God's righteousness, and going about to establish their own righteousness, have not submitted themselves unto the righteousness of God. For Christ is the end of the law for righteousness to every one that believeth. For Moses describeth the righteousness which is of the law. That the man which doeth these things shall live by them.

But the righteousness which is of faith speaketh on this wise, Say not in thy heart, Who shall ascend into heaven? (that is to bring Christ down from above:) Or, Who shall descend into the deep? (that is, to bring up Christ again from the dead.) But what saith it? The word is nigh thee, even in thy mouth, and in thy heart: that is, the word of faith, which we preach: That if thou shalt confess with thy mouth, the Lord Jesus, and shalt believe in thy heart that God hath raised him from the dead, thou shalt be saved. For with the heart man believeth unto righteousness: and with the mouth confession is made unto Salvation. For the scripture saith, Whosoever believeth on him shall not be ashamed. For

there is no difference between the Jew and the Greek: for the same Lord over all, is rich unto all that call upon him. For whosoever shall call upon the name of the Lord shall be saved.

How then shall they call on him in whom they have not believed? and how shall they believe in him of whom they have not heard? and how shall they hear without a preacher? And how shall they preach, except they be sent? as it is written, How beautiful are the feet of them that preach the gospel of peace, and bring glad tidings of good things." Rom. x., 2—15.

Can you not see here, a vast difference made between the law and the gospel? Examine the thoughts of thy heart then, and see whether you are walking after thoughts produced through the influence of divine wisdom, or after your own thoughts.

And I wish you to bear in mind, that although the great Apostle of the Gentiles condemned the Jews in bulk, as being false worshippers while they remained in an unregenerated state, and as walking after their own thoughts. Yet he did not stop there, but condemned himself also, making an open confession of the awful state and condition of his own soul while he walked in a way that was not good, after his own thoughts, (for proof read Acts xxvi., 9, 10,) having conceived erroneous opinions almost from his infancy, which in time were brought forth, nourished, cherished, and strengthened, by those who taught the people.

The Jews were a people professedly zealous of good works, but they were ignorant of the spiritual extent of the law. They were not aware that it reached to the thoughts and intents of the heart. Their priests did not teach them that the law was spiritual, and themselves carnal, sold under sin, (for proof read John viii., 33, 34; Hos. iv., 6—11,) which was really and truly the case, (see Rom. vii., 14—16,) and which totally disabled them from fulfilling its requirements in God's sight.

It is true, they were circumcised the eighth day after they were born, and by that act were considered as initiated into the Jewish church, and as they grew up, they observed (as a general rule) all the outward forms and ceremonies of the law, walking (according to outward appearance) in all the ordinances of God. Submitting to the requirements, and performing the obligations imposed on them by their teachers, the priests.

But as God looketh to, and searcheth the heart, this was neither yielding a perfect spiritual obedience to the law, nor worshipping God in spirit and in truth, agreeable to what he requires. (See John iv., 24.) Therefore the Apostle declared, "Circumcision availeth nothing, nor uncircumcision, but a new creature." Gal. vi., 15. For he is not a (real) Jew, which is one outwardly; neither is that (real) circumcision which is outward in the flesh: But he is a (real) Jew, which is one inwardly; and (real) circumcision is that of the heart, in the spirit, and not in the letter; whose praise is not of men, but of God." Rom. ii., 28, 29.

This shows very conspicuously, that everything short of the final regeneration of the soul, is incomplete.

It is very evident that the thoughts of mankind differ widely, not only in regard to the mode of worshipping God, but also in the way and manner by which they expect to obtain the eternal salvation of their soul.

Some think if they are baptized in their infancy, in the name of the Father, and of the Son, and of the Holy Ghost, whereby they take upon them the christian name, learn the Catechism, and what is called the Apostles' creed, &c., &c., so as to be enabled to answer certain ques-

tions asked them by the priest or minister, and bishop, by which they may obtain confirmation, and thus be considered a complete, or real member of the Church, and entitled to all christian privileges, partaking of the Lord's supper, &c., &c.; being only required to attend the service, and observe the forms and ceremonies of the Church, such as keeping holy days, fasting, or, abstaining from eating meat on certain days; or on certain occasions, give alms, confess their sins to a man in holy orders, receive forgiveness, or do pennance, for certain faults and failings, and pay fees; then they suppose they are safe for heaven.

But wherein is this better than the Jewish religion? Yea, it appears to be building on the very ruins of the Jewish church. Only the name of Christ is used instead of Moses, and water baptism substituted for circumcission. But as a set-off against this, their people are instructed to pray to saints and angels, a thing the Jews would not be guilty of. And when the Galatians were discovered in observing days and times like the Jews, the Apostle Paul wrote to them, saing, "How be it then, when ye knew not God, ye did service unto them which by nature are no gods. But now, after that ye have known God, or rather are known of God, how turn ye again to the weak and beggarly elements, whereunto ye desire again to be in bondage? Ye observe days, and months, and times, and years. I am afraid of you, lest I have bestowed upon you labor in vain. Gal. iv., 8—11.

Consequently the members of this church, and all others who take up a similar position, being content with a name to live, while they are dead in sin, and destitute of that inward adorning, the Spirit of Christ, (see Rom. viii., 9,) are evidently walking in a way that is not good, after their own thoughts. Thoughts conceived, or imbibed almost from their infancy, (like Saul of Tarsus,) nourished, cherished and strengthened, until brought forth into active service, by their teachers, or others actuated by blind zeal, under a form of godliness, while they deny the power thereof, "Therefore the Lord will cut off from (spiritual) Israel (or the heirs of promise) head and tail, branch and rush in one day. The ancient and honorable, he is the head; and the prophet that teacheth lies, he is the tail. For the leaders of this people cause them to err; and they that are led of them are destroyed." Isa. ix., 14—16.

How awful their condition. Yet these unfortunate beings, these deluded, nominal christians, who have been brought up (like the Jews) under a form of godliness, have been taught to form false ideas, embrace and cherish erroneous notions, and have become so settled in opinion that it is as hard to dissuade them from the course they are pursuing as it is the Jew, though both are equally in a lost condition.

The scriptures abound with proof that God requires from man a far higher, and more exalted service than forms and ceremonies. You are aware that all emperors, kings, queens, and governors, have a capital, a seat of government. And where is God's seat of government in man? It is his heart and affections. If God does not reign supreme there, that man is not under the government of heaven, no matter what religion he professes. Consequently God calls, saying, "My son give me thine heart, and let thine eyes observe my ways." Pro. xxiii., 26. For I have before declared (as if he had said that) "thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy might." Deut. vi., 5. And Jesus requires us to leave all and follow him.

It is doubtful whether many real christians are properly aware of their

exalted position in the sight of God. The Apostle speaking of what Christ hath done for his people, saith, "He hath made us kings and priests unto God and his Father." Is it at all comely then, that kings and priests should be vassals? Our Lord put a question to Peter, saying, "Of whom do the kings of the earth take custom or tribute? of their own children, or of strangers? Peter saith unto him, Of strangers; Jesus saith unto him, Then are the children free." Matt. xvii., 25, 26.

The Apostle writing of those false teachers who wished to circumcise those who believed among the Galatians, so that they might bind them to keep the law of Moses, and thereby hold their souls in vassalage, said, "I would they were even cut off which trouble you. For, brethren, ye have been called unto liberty; only use not liberty for an occasion to the flesh, but by love serve one another. For all the law is fulfilled in one word, even in this. Thou shalt love thy neighbor as thyself." Gal. v., 12—14.

But the judgment of mankind being weak, and their powers of perception shallow, they are constantly inclining to vassalage, not being able to discern between good and evil, or between bondage and liberty. Sin being deceitful, the enemy of the soul crafty and subtle, through shifting, shuffling, and maneuvering, he exercises a powerful influence over mankind to keep them in darkness and ignorance in respect to divine knowledge.

Such was the case with those Jews who professed to believe in Jesus. But as he knew their condition better than they themselves knew, he said to them, "If ye shall continue in my word, then are ye my disciples indeed; And ye shall know the truth, and the truth shall make you free. They answered him, we be Abraham's seed, and were never in bondage to any man: how sayest thou, Ye shall be made free? (Thus you see they were insensible of their bondage to sin and Satan, they were not acquainted with any bondage but a temporal bondage, and as they had never been slaves literally, they thought he spoke inconsistently. But in order to convince them of their spiritual bondage, he said) Verily, verily, I say unto you, Whosoever committeth sin is the servant of sin." John viii., 31—34; read also, Rom. vi., 6—23.

If those men had been acquainted with their true state and condition, felt their bondage to sin and Satan, they would have called on him for help, and he would have delivered them. But they felt no need, they were not in trouble, consequently they called not upon the Lord, who saith, "Call upon me in the day of trouble, I will deliver thee, and thou shalt glorify me." Psa. l., 15. For this is the Saviour's work, this is what he came to do, for proof read Isa. lxi., 1—3; Luke, iv., 18; Rom. viii., 18, 21; Gal. v., 1.

Consequently it is very evident, that instead of teachers lulling souls into carnal security, they should enforce the laws of heaven, show the necessity of experimental religion, the enjoyment of spiritual union and fellowship with God in Christ, this being the one thing needful; for proof read, John, iii., 3—6; xv., 5—10; 1st Cor. vi., 17; 2d Cor. iii., 17.

This is not all, it behoves all denominations of professing christians to examine well, in order to ascertain whether their creed is compiled agreeable to divine truth, and their belief is according to the will of God. Otherwise they may be found walking in a way that is not good, after their own thoughts, or the thoughts of others equally as erroneous, and consequently come under the lash of the text.

The scriptures are doubtless intended for general use, and all should be at liberty to read them and examine for themselves. At the same time it

is evident that all do not understand them. And those who do not, of course are not competent to expound them to others. Consequently when such persons, or those whose understanding is darkened through the ignorance that is in them, undertake to expound scripture, it is very apt to be misinterpreted, and sometimes warped to answer some particular end agreeable to their own views, instead of being explained according to truth, This of course would be walking in a way that is not good, after their own thoughts, (instead of following Christ in the regeneration,) because they think they can see, when they are spiritually blind, "and if the blind lead the blind, both shall fall into the ditch."

Some persons ask the question, "What do you suppose will become of those poor souls who never saw the scriptures?" I answer, such souls are as near heaven, as many poor souls who have the scriptures, and read them, because the mere reading of scripture, or hearing them read, is not sufficient. Neither is it the quantity of reading we get through with that we are to calculate on as being beneficial to the mind. A little important reading well digested is likely to enlighten and illuminate the mind more than volumes of unsubstantial matter. Consequently it is necessary we should pay strict attention, to what we read, and endeavor to benefit by it. And if it be good, and we receive it in faith, it will work a change in the mind, that must show itself in the actions of the faithful observer. Therefore saith Jesus, "Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my father which is in heaven. Many will say to me in that day, Lord, Lord, have we not prophesied in thy name? and in thy name cast out devils? and in thy name done many wonderful works? And then will I profess unto them, I never knew you, depart from me, ye that work iniquity." Matt. vii., 21—23.

Thus you see, It is declared by the Saviour, that they are walking all the time in a way that is not good, after their own thoughts. Have you not need to be cautious then? Do you not know what is written, "The ways of man are before the eyes of the Lord, and he pondereth all his goings." Pro. v., 21.

Therefore "Keep thy heart with all diligence; for out of it are the issues of life. Put away from thee a froward mouth, and perverse lips put far from thee. Let thine eyes look right on, and let thine eyelids look straight before thee. Ponder the path of thy feet, and let all thy ways be established." Pro. iv., 23—26.

The serious and attentive reading of the scriptures, is what I wish to call your attention to. Being convinced that the more you read, (if you read aright,) the more you will find them condemn you. And if you have not already been convinced, convicted and condemned, and then received a free pardon from God, I hope you soon will, for this is very needful.

Therefore seek to know your true state and condition. Ask wisdom and understanding from above and the gift of God's holy spirit to guide you into all truth, that you may understand the spiritual import of what you read. And not be like the Jews, who for the want of these things, divided themselves into different sects, or denominations, being called by different names, but knew nothing experimentally of God, or Christ. Therefore when Jesus was among them in the flesh, he said to the Pharisees, "Go ye and learn what that meaneth. I will have mercy, and not sacrifice; for I am not come to call the righteous, but sinners to repentance." Matt. ix., 13. And to the Sadducees, he said, "Ye do err, not knowing the scriptures, nor the power of God."—Matt. xxii., 29.

Thus you see, they were walking in a way that was not good, after their own thoughts. Take heed then lest you be found treading in their steps, instead of following the footsteps of the flock of God, for it is certain you must die to sin, self, and the law, before you can be made thoroughly alive unto God, so as to bring forth fruit to the honor and glory of his grace. And in order that you might know this, the Apostle declared, "The letter killeth, but the Spirit giveth life." 2d Cor., iii., 6.

"For I was alive without the law, once, but when the commandment came, sin revived, and I died."—Rom. vii. 9. And Mr. Kent experiencing the same, composed on this text the following lines, which may be sung in long metre.

While legal hope, my mind possess'd,
My soul could in the preceipt rest,
Tho' bound by sin, I thought me free,
And lived a boasting Pharisee.

Trusting to refuges of lies,
I reared my Babel to the skies,
Could Sinai's awful thunder brave,
And thought my doings great to save.

Thus in my native filth I stood,
A stranger to myself and God:
My heart a cage of birds unclean,
In every thought and act obscene.

But glory to eternal grace,
The law revealed my desperate case;
Bound hand and foot with chains of sin,
A worthless wretch defiled within.

I heard its threats, was filled with dread,
Trembling I stood, while thus it said:
"From hence, from death there's no reprieve,
Thy soul must die, or do and live."

Then naked to the cross I fled,
Where Jesus once for sinners bled,
And filled with sorrow, sins, and fear,
Was glad to take my refuge there.

And again, speaking in reference to the right way, he saith:

The way to the Father,
Is Jesus the Son,
In all that he suffered,
In all that he done;
And this shall the heralds,
Of Jesus declare,
'Till folded in Zion,
His sheep shall appear.

The true and faithful heralds of Jesus dare point out no other way, and while they are describing, God hath declared to those who pay good

attention, "Thine ears shall hear a word behind thee, saying, This is the way, walk ye in it." Isa. xxx., 21.

May the Lord be pleased to add his blessing. I add no more, but remain thine to serve in the bonds of the Gospel. FREDERICK HASTED.

CHAPTER XV.

Written on these Words:

"But though we, or an angel from heaven, preach any other gospel unto you, than that which we have preached unto you, let him be accursed. As we said before, so say I now again, If any man preach any other gospel unto you than that ye have received, let him be accursed." Gal. i., 8, 9.

In calling your serious attention to the words before me, I wish to remind you, that in them, three very important points are presented for the solemn consideration of all whom it may concern.

The first and most important point to be understood is, "The Gospel," or in other words for us to ascertain correctly, what he means by "Gospel."

The second point is, The positive declaration contained in the words, "Which we have preached unto you, and which ye have received."

The third point is, No matter how high the authority, whether any of the Apostles, or an angel from heaven. If they deviate from the great fundamental doctrine of the gospel as preached by Paul and his companions in labor, so as to adulterate, or leaven it with the leaven of the Pharisees, dress it in another garb, or make and preach a spurious gospel, "Let him be accursed."

This denunciation ought to operate at all times, and in all places, as a solemn warning to all who take upon them to speak in the name of the Lord, for the Apostle who uttered it, declared, "Jesus Christ sent me not to baptize, but to preach the gospel." And again he exclaimed, "Woe is unto me, if I preach not the gospel." 1st Cor., i., 17—19; ix., 16.

And when Jesus commissioned his disciples, "He said unto them, Go ye into all the world, and preach the gospel to every creature; He that believeth and is baptized shall be saved; but he that believeth not shall be damned." Mark xvi., 15, 16.

Here you see it was the gospel they were all commanded to preach, and nothing but the gospel. Therefore this curse would also rest on them if they preach not the gospel of Christ, and so fully persuaded was Paul of the truth and soundness of the doctrine he had preached to the Galatians, and which they had received in the spirit and power thereof, that he felt confident none who were, or should thereafter be sent of God, could with the least degree of propriety deviate from it. Consequently he solemnly denounced all who do it. Because, though it should be even possible that any of the Apostles should do this they would be betraying their trust and their Master, like Judas.

In consequence of this, it behoves us seriously to consider, and diligently enquire what the Apostle preached, and what he called gospel, for

it is very evident that what he preached, they received as coming from God, as himself declared, saying, "Ye know how through infirmity of the flesh I preached the gospel unto you at the first, and my temptation which was in my flesh ye despised not, nor rejected; but received me as an angel of God, even as Christ Jesus. Where is then the blessedness ye spake of? for I bear you record, that, if it had been possible, ye would have plucked out your own eyes, and have given them to me." Gal. iv., 13—15.

Here you see they displayed unbounded gratitude for the benefits and blessings they experimentally received at the Lord's hands through the instrumentality of the Apostle. Yet notwithstanding all this, in a short time, during the Apostle's absence, a reaction took place among them in favor of forms and ceremonies, through the influence of false teachers, which well nigh drew them aside. Consequently he wrote to them, saying, "O foolish Galatians, who hath bewitched you, that ye should not obey the truth? before whose eyes Jesus Christ hath been evidently set forth, crucified among you?" Gal. iii., 1.

Now, we might infer from these last words, that, not only did the Apostle preach Christ Jesus, and him crucified, to them, but that Christ Jesus had also revealed himself to the eyes of their understanding, as crucified for their sins. Agreeable to the declaration of the prophet, who spake by the spirit of the Lord, saying, "They shall look upon me whom they have pierced, and they shall mourn for him, as one mourneth for his only son, and shall be in bitterness for him, as one that is in bitterness for his first born." Zech. xii., 10.

And from this experimental knowledge arose their conviction that the Apostle was sent of God, because God spoke to their souls by his mouth. Consequently when they were about to be carried away by the false doctrine of those who wished to bind them to keep the law of Moses, after they had been delivered from its curse through faith in the Saviour, he wrote to them saying, "This only would I learn of you, Received ye the spirit by the works of the law, or by the hearing of faith? (and then, as if he had received their answer, saying, By the hearing of faith, he proceeded to ask again,) Are ye so foolish? having begun in the spirit, are ye now made perfect by the flesh." Gal. iii., 2, 3; read also Acts x., 42—48; xi., 1—18; 1st Cor., vii., 17—24.

Here we may see the Apostle contending for the same doctrine as was preached by Christ himself, saying, "It is the spirit that quickeneth: the flesh profiteth nothing; the words that I speak unto you, they are spirit, and they are life," John vi., 63. Again Paul bears testimony to the Ephesians, saying, "And you hath he quickened, who were dead in trespasses and sins. Wherein in time past ye walked according to the course of this world, according to the prince of the power of the air, the spirit that now worketh in the children of disobedience," Eph. ii., 1, 2. So then "Faith cometh by hearing, and hearing by the word of God." Rom. x., 17.

Now, as Paul preached Christ Jesus, and him crucified, declaring that he desired to know nothing else, it is very evident he preached salvation by grace, through faith. Therefore it may not be amiss for as to ascertain who and what this Jesus was whom Paul preached as the salvation of the soul that truly believes in him.

If we examine the Acts, we shall there find this same Apostle addressing the Jews, his kinsmen, according to the flesh, endeavoring to draw their serious attention to the person, office, character, and finished salvation of Christ. And after enumerating some of God's dealings with the people

of Israel, and naming some of the governors, God was pleased to give them prior to David, he then introduces David, and saith, "Of this man's seed hath God, according to his promise, raised unto Israel a Saviour, Jesus.

When John had first preached, before his coming, (to preach) the baptism of repentance to all the people of Israel, and as John fulfilled his course, he said, Whom think ye that I am? I am not he, But behold, there cometh one after me, whose shoes of his feet I am not worthy to loose.

Men and brethren, children of the stock of Abraham, and whosoever among you feareth God, to you is the word of this salvation sent. For they that dwell at Jerusalem, and their rulers, because they knew him not, nor yet the voices of the prophets which are read every Sabbath day, they have fulfilled them in condemning him. And though they found no cause of death in him, yet desired they Pilate that he should be slain. And when they had fulfilled all that was written of him, they took him down from the tree, and laid him in a sepulchre. But God raised him from the dead: And he was seen many days of them which came up with him from Galilee to Jerusalem, who are his witnesses unto the people. And we declare unto you glad tidings, how that the promise which was made unto the fathers, God hath fulfilled the same unto us their children, in that he hath raised up Jesus again: as it is also written in the second Psalm, Thou art my son, this day have I begotten thee. And as concerning that he raised him up from the dead, now no more to return to corruption, he said on this wise, I will give you the sure mercies of David. Wherefore he saith also in another Psalm, Thou wilt not suffer thine Holy one to see corruption.

For David, after he had served his own generation by the will of God fell on sleep, and was laid unto his fathers, and saw corruption; But he, whom God raised again, saw no corruption.

Be it known unto you, therefore, men and brethren, that through this man is preached unto you the forgiveness of sins; And by him all that believe (mind that) are justified from all things, from which ye could not be justified by the law of Moses." Acts, xiii., 23—39.

Thus he preached the same in effect, to those Jews who were living among the Gentiles, as was before preached to them of Jerusalem by our Lord himself, saying, "If ye believe not that I am he, ye shall die in your sins." John, viii., 24.

From this positive declaration of the Lord's, the question may arise in the mind of the inquirer after truth, Who, and what were they required to believe him to be?

I answer, you are probably aware that the Jews were instructed in the law and in the prophets, as well as by their fathers and teachers, That God would at some time send the Messiah, in fulfilment of his declaration in Eden, and his promise by Moses, (see Gen. iii., 15; Deut. xviii., 15—19,) and consequently they were expecting him about the time he appeared among them.

But according to prediction, "When they saw him there was no beauty that they should desire him." He was meek, and lowly and unpretending, not aiming at temporal dignity, power, or glory, to which they had been accustomed, and for which they were inclined to look, consequently they rejected him, not believing him to be the Messiah, still he assured them he was, and referred them to his works for proof, yet the generality of them believed not.

Now, if you take notice, it appears very evident that the woman of Samaria had been instructed in this manner, for when Jesus talked to her on divine subjects, she answered, "I know that Messias cometh, which is called Christ, when he is come, he will tell us all things; Jesus saith unto her, I that speak unto thee am he." John, iv,. 25—26.

Here, I wish you to take particular notice how differently this operated on her, to what it did on the Jews. The Apostle declares, "He came to his own, and his own received him not, but to as many as received him, to them gave he power to become the sons of God, even to those that believe on his name. Thus, you see, He announced his name to this woman, and instead of rejecting him like the Jews, she was so convinced that he must be that personage, that she forget her business at the well, hurried off to the city, leaving her water-pot behind, and while on the way thither, her secret sins being set in the light of God's countenance, and her actual transgressions brought to her remembrance and set in order before her, (read Psa. l., 16—22; Matt. x., 26,) she called the men of the city saying, "Come, see a man, which told me all things that ever I did: Is not this the Christ?" The men believing her report, came to see him, and confessed him to be the Christ, the Saviour of the world.

Thus you see the Samaritans believed what the Jews were required to believe if they would obtain eternal salvation. Otherwise he declared they should die in their sins. Because there is no other way whereby salvation can be obtained, neither any other name under heaven given among men, whereby we must be saved; for proof read, John xiv., 6; Acts iv., 11, 12; xvi., 17.

And the prophet speaking of him, said, "Hear ye now, O house of David; Is it a small thing for you to weary men, but will ye weary my God also? Therefore the Lord himself shall give you a sign: Behold a virgin shall conceive and bare a son, and shall call his name Immanuel." Isa. vii., 13, 14. Which being interpreted, "Is God with us." Matt. i., 23.

And again the same prophet declared his appearance, saying, "Unto us a child is born, unto us a son is given, and the government shall be upon his shoulders, and his name shall be called Wonderful, counsellor, the mighty God, the everlasting Father, the Prince of peace." Isa. xi., 6, 7; read also Hosea i., 7.

Thus it is evident he was to fill different offices, assume different characters, and act in different capacities under different titles, being Wonderful in counsel, and excellent in working.

Are you in trouble, surrounded with difficulties, and threatened with dangers? He is the Wonderful counsellor, a very present help in trouble not only to plead at the bar of God for you, but "Mighty to save," (for proof, read Isa lxiii., i; Matt. xxviii., 18.) Do you need pardon, peace, and reconciliation with God? He hath obtained your pardon, (see Isa liii., 4—6,) and procured your peace, by the blood of his cross, having laid down his life for the sheep, as the Shepherd and Bishop of their souls. Therefore saith the Apostle, "He is our peace." Eph. ii., 14. And your reconciliation will be accomplished, when you apply for it. Do you need cleansing? He is the fountain opened for sin and for uncleanness, (for proof read, Zech. xiii., 1; Isa. i., 16—18; Jere. iv., 14.; Psa. li., 1, 2, 10; Titus iii., 4—7; Rev. i., 5; vii., 14. Are you sore broken in the place of dragons? and feel yourself bound hand and foot by sin? He came to bind up the broken-hearted, to proclaim liberty to the captives, and the opening of the prison to them that are bound, &c., &c., (see Isa. lxi., 1—3; Luke

iv., 16—21.) Are you hungry, and need spiritual food? He is the bread of life, (see John vi., 50—58.) Are you thirsty, and need spiritual drink? He is the fountain of living waters, (see John iv., 14; vi.,35; Psa. xxxvi., 8—10.) Are you naked and need spiritual clothing, to hide your shame and nakedness? (read Heb. iv. 12—16.) He will cast his skirt over you, and clothe you with the robe of his righteousness, (for proof read Ezek. xvi., 8—14; Isa. lxi., 10, 11; Matt. vi., 30—33; Luke xv., 22; 1st Cor. i., 30, 31,) therefore it is written, "This is his name whereby he shall be called. The Lord our righteousness." Jere. xxiii., 6.

Consequently he declared, "I am the Way and the Truth, and the Life, no man cometh unto the Father but by me." John xiv., 6.

Therefore it is necessary we should find him to be our dearest friend, because he is the only refuge from the wrath to come, the only hope of acceptance with the Father, the sum and substance of the scriptures, and the foundation of the Gospel plan, the whole scheme of salvation centring in him.

The Apostle who wrote the text well knew this. Therefore he saith, "The Son of God, Jesus Christ, who was preached among you by us, even by me, and Silvanus, and Timotheus, was not yea and nay, but in him was yea. For all the promises of God in him are yea, and in him Amen unto the glory of God by us." 2d Cor., i., 19, 20. And if Christ be thus preached, this is the "Gospel." But if any man preach any other gospel, "Let him be accursed."

If you read the fourth chapter of the Apostle's epistle to these same Galatians, you will find him comparing the heirs of a spiritual estate, with the heirs of a temporal estate, or the heirs of God, with the heirs of noble, or wealthy men, in the following language: "Now I say, that the heir, as long as he is a child, (under age) differeth nothing from a servant though he be lord of all; But is under tutors and governors until the time appointed of the father. Even so we, when we were children, were in bondage under the elements of the world; But when the fulness of the time was come, God sent forth his Son, made of a woman, made under the law, to redeem them that were under the law, that we might receive the adoption of sons. Gal. iv., 1—5; read also 1st Pet. iii, 18; iv., 1—4; Heb. ix., 12—15.

Here you see the Apostle corroborates the testimony of the prophet, where he saith, "Behold, a virgin shall conceive and bear a son, and shall call his name Immanuel." And he goes on to declare further, that "such a high priest became us, who is holy, harmless, undefiled, separate from sinners, and made higher than the heavens; For the law maketh men high priests which hath infirmity; but the word of the oath, (see Heb. vii., 19—25,) which was since the law, maketh the Son, who is consecrated for evermore." Heb. vii., 26, 28.

Now do you observe, the Apostle here testifies, that even the human nature of Christ was holy, harmless, undefiled, and separate from sinners. Because he was not begotten by the will of man, or the will of the flesh, nor formed after the common course of nature, but by the power of God, similar to the formation of Adam from the dust of the earth at the beginning. As saith the Spirit of Christ (see 1st Pet., i., 10—12,) by the mouth of the prophet, "I will declare the decree; the Lord hath said unto me, thou art my Son; this day have I begotten thee; ask of me, and I shall give thee the heathen for thine inheritance, and the uttermost parts of the earth for thy possession." Psa. ii., 7, 8; read also xl., 6—10; Hosea vi., 1—3.

And as he was ordained of God to be our great spiritual high priest, it is written of him as follows, "My covenant was with him of life and peace, and I gave them to him for the fear wherewith he feared me, (for proof read, Heb. v. 5—11,) and was afraid before my name. The law of truth was in his mouth, and iniquity was not found in his lips, he walked with me in peace and equity, and did turn many away from iniquity. For the priest's lips should keep knowledge, and they should seek the law at his mouth, for he is the messenger of the Lord of hosts." Mal. ii., 5—7, read also, Heb. i. 3, 4.

And the Psalmist speaking of him again, saith, "My heart is inditing a good matter: I speak of the things which I have made touching the King; my tongue is the pen of a ready writer. Thou art fairer than the children of men: grace is poured into thy lips, therefore God hath blessed thee forever. Gird thy sword upon thy thigh, O most mighty, with thy glory and thy majesty. And in thy majesty ride prosperously because of truth and meekness and righteousness: and thy right hand shall teach thee terrible things. Thine arrows are sharp in the heart of the king's enemies, whereby the people fall under thee. Thy throne, O God, is for ever and ever: the sceptre of thy kingdom is a right sceptre; Thou lovest righteousness, and hatest wickedness; therefore God, thy God, hath anointed thee with the oil of gladness above thy fellows." Psa. xlv., 1—7; see also Zech. ii., 6—10; vi., 9—13.

And this anointing took place after Jesus was baptised of John in Jordan. As it is recorded by the Apostle saying, "And Jesus, when he was baptised, went up straightway out of the water: and lo the heavens were opened unto him, and he (John) saw the Spirit of God descending like a dove, and lighting upon him: And lo a voice from heaven, saying, This is my beloved Son, in whom I am well pleased." Matt. iii., 16, 17.

The dove, you see, represented both fulness and innocence. Therefore saith Paul, "It pleased the father that in him should all fulness dwell." Col. i., 19. As it is also written, "Yea, rather being good, I came into a body undefiled." Wisdom of Solomon, viii., 20.

This corresponds with the doctrine taught by Christ himself, who never preached up his own goodness, but the goodness of God. For when one came to him, saying, "Good Master, what good thing shall I do, that I may have eternal life? he said unto him, Why callest thou me good? there is none good but one, that is God." Matt. xix., 16, 17.

This, doubtless was spoken to show that no man in himself is good; man's goodness is derived from God, through the gift of his holy spirit, which not only constitutes our goodness, but makes us manifestly the children of God, and qualifies us to preach the gospel. (For proof read, Rom. viii. 9, 14, 15; and Acts ii., 4; ix., 17, 20; x., 44—47; John i., 12—16.) And in order to prove this clearly, Jesus declared, "All manner of sin and blasphemy shall be forgiven unto men: but the blasphemy against the Holy Ghost shall not be forgiven unto men. And whosoever speaketh a word against the Son of Man, it shall be forgiven him: but whosoever speaketh against the Holy Ghost, it shall not be forgiven him, neither in this world, neither in the world to come." Matt. xii., 31, 32. And we are informed that he spake this, "Because they said He hath an unclean spirit." Mark iii., 30.

Jesus being thus formed, fashioned, and qualified by the Father, He was then led up of the Spirit into the wilderness to be tempted of the devil. And the Apostle Paul speaking in reference to it saith, "Seeing then that

we have a great high priest, that is passed unto the heavens, Jesus the Son of God, let us hold fast our profession; for we have not a high priest which cannot be touched with a feeling of our infirmities: but was in all points tempted like as we are, yet without sin." Heb. iv., 14, 15. "And being made perfect, he became the author of eternal salvation unto all them that obey him. Called of God a high priest after the order of Melchisedec." Heb. v., 9, 10. "Who was delivered for our offences, and was raised again for our justification." Rom. iv., 25; viii. 32.

Therefore saith Peter, "Ye men of Israel, hear these words; Jesus of Nazareth, a man approved of God among you, by miracles and wonders and signs, which God did by him in the midst of you, (for proof of what is said here, read John xiv., 10—12,) as ye yourselves also know: Him, being delivered by the determinate counsel and foreknowledge of God, ye have taken, and by wicked hands have crucified and slain: Whom God hath raised up, having loosed the pains of death: because it was not possible that he should be holden of it." Acts ii., 22—24; see also Isa. liii., 10, 11; Dan. ix., 24; 2d Cor. v., 21; 1st Cor. xv., 1—28.

There is a certain church which professes to be infallable, having as they say, received their authority direct from the Apostles. And some of the members of this church, have put the following question to me: Did not the Apostle Paul say, "Though we, or an angel from heaven, preach any other gospel unto you than that which we have preached unto you, let him be accursed?" I answered yes, but as it appears from their putting the question in this way, that they consider their church as holding the tenets and preaching the same doctrine as the Apostles, suppose we compare a few points of Paul's doctrine, as well as our Lord's words and others, with the doctrine and practice of the said church; so that those who are interested and feel inclined, may exercise their own judgment, and see how far one agrees with the other, this being the fairest way to get at the truth.

You are probably aware that the doctrine of the church of Rome holds forth the Virgin Mary as the mother of God. This doubtless is putting the divine nature of Christ in the place of his human nature, and represents the Godhead as being born of a woman.

Whereas Christ himself declared to Nicodemus, "That which is born of the flesh is flesh; and that which is born of the Spirit is spirit." John iii., 6.

But they put Spirit in the place of flesh, and flesh in the place of Spirit. Is not this putting darkness for light? and light for darkness? If so, it brings them under the woe pronounced against all such by the prophet, saying, "Woe unto them that call evil good, and good evil; (declaring as they do, that their doctrine is true, while all other is false,) that put darkness for light and light for darkness; that put bitter for sweet, and sweet for bitter! Woe unto them that are wise in their own eyes, and prudent in their own sight! Which justify the wicked for reward, and take away the righteousness of the righteous from him!" Isa. v., 20, 21, 23.

Doubtless, Christ was different from a common man, different from all who stand in the fall of Adam. He was to be the heir of all things, he was the promised seed, the promised Messiah, and Mary herself was a spotless virgin, being foreordained and chosen of God to bring him forth, who was begotten by the Holy Ghost, and conceived by her, (for proof of possibility, read Gen. xxx., 38, 39.) Consequently he was not wholly flesh and blood as we are. He being made a little lower than the angels for the suffering of death.

Therefore saith the Apostle, "Forasmuch then as the children were partakers of flesh and blood, he also himself likewise took part of the same; (mind that) that through death he might destroy him (or his authority in his people, see 1st John iii., 7—15,) that had the power of death, that is, the devil; And deliver them who through fear of death were all their life time subject to bondage. For verily he took not on him the nature of angels; but he took on him the seed of Abrabam," Heb ii., 14—16, who are also heirs of promise and to be begotten of God through the gospel, (for proof, read Rom. ix., 8, 9; Gal. iv., 15; John iii., 3, 5—8.) "Therefore if any man be in Christ, he is a new creature: old things are passed away; (with him) behold, all things are become new. And all things are of God, who hath reconciled us to himself by Jesus Christ, and hath given to us the ministry of reconciliation; to wit, that God was in Christ, reconciling the world unto himself, not imputing their trespasses unto them and hath committed unto us the word of reconciliation. Now then we are ambassadors for Christ, as though God did beseech you by us: we pray you in Christ's stead, be ye reconciled to God. For he hath made him to be sin for us: who himself knew no sin; that we might be made the righteousness of God in him." 2d Cor. v., 17—21.

Thus Paul distinguishes the human nature from the divine in the person of Christ, showing Jesus himself to be a perfect man, and the divine nature to be the Father dwelling within him, agreeable to the doctrine preached and propagated by Jesus himself. This makes Christ's righteousness, God's righteousness, (see Isa. liv., 17; lix., 16—21.) Therefore the Apostle asked the believing Hebrews this question, "If the blood of bulls and goats, and the ashes of an heifer sprinkling the unclean sanctifieth to the purifying of the flesh; how much more shall the blood of Christ, who through the eternal Spirit offered himself without spot to God, purge your conscience from dead works to serve the living God? And for this cause he is the mediator of the new testament, that by means of death, for the redemption of the transgressions that were under the first testament, (mind what follows) they which are called might receive the promise of eternal inheritance." Heb. ix., 13—15.

And before Jesus was born, Mary said to her cousin Elizabeth, "My soul doth magnify the Lord, And my spirit hath rejoiced in God my Saviour, For he hath regarded the low estate of his handmaid: for, behold, from henceforth all generations shall call me blessed. He hath holpen his servant Israel, in remembrance of his mercy; As he spake to our fathers, to Abraham, and to his seed forever." Luke i., 46, 47, 48, 54, 55.

That is, that she should be called blessed, because she was so highly favored of God as to be the honored person who was to bear and bring forth the great Messiah, the Christ of God, but not God himself.

And in order to shew conspicuously to the world that the Lord Jesus looked upon his mother as standing in the same degree of relationship to him as other believers; it is thus recorded, "While he yet talked to the people, behold, his mother and his brethren stood without, desiring to speak with him. Then one said unto him, Behold, thy mother and thy brethren stand without, desiring to speak with thee. But he answered and said unto him that told him, Who is my mother? and who are my brethren? (according to the scripture sense.) And he stretched forth his hand toward his disciples, and said, Behold my mother and my brethren! For whosoever shall do the will of my Father which is in heaven the same is my brother and sister, and mother." Matt. xii., 46—50.

Again, while hanging on the cross, seeing his mother and John the beloved disciple standing by, He first directed her attention to John, saying, "Woman, behold thy son! Then said he to the disciple, Behold thy mother! And from that hour that disciple took her unto his own home." John xix., 26, 27.

By this he proved conspicuously that his humanity alone sprung from her, and now when he was about departing this life, John was to act a son's part toward her, she being now fifty years of age or upward, and her husband, who was older, in all probability already deceased.

But the foregoing is not the only error taught, preached, and propagated by the aforesaid church, in respect to the blessed virgin. Their people are instructed to pray to her, and request her intercession at a throne of grace for them.

But I would ask, From whence does this church obtain the information, that the mother of our Lord has risen from the dead? The writers of the new testament say nothing on the subject, although Jesus consigned her to the temporal care of the Apostle John. About thirty years after this, John was banished to the isle of Patmos, where the Lord was pleased to reveal to him many glorious things, and instructed him not to worship saints or angels, but God only.

And in all his writings, John saith nothing about Mary being risen from the dead, and if she be not risen how can she be an advocate with the Father, or with the Son?

I know there are some who belong to the aforesaid church, that believe she went to heaven bodily a pure virgin, never having known man, or had any children besides Jesus. But this is contradicted by the testimony of several Apostles. See Matt. xii., 46, 47; Mark vi., 3; John vii., 1—10; Luke viii., 19—21.

The above question may also be asked concerning the Apostles and other saints of the Lord, who sleep in Jesus, for they are not yet risen from the dead. And yet the poor deluded souls belonging to this church, are taught, and directed to invoke their intercession and prayers to and with God on their behalf.

Now if you wish proof that the righteous dead are not yet risen, I will give you the authority of Peter, whom the Catholics consider the head of their church. For he at the day of Penticost preached to the Jews, saying, "Men and brethren, let me freely speak unto you of the patriarch David that he is both dead and buried, and his sepulchre is with us unto this day. Therefore, being a prophet, and knowing that God had sworn with an oath to him, that of the fruit of his loins, according to the flesh, he would raise up Christ to sit on his throne: He seeing this before, spake of the resurrection of Christ, that his soul was not left in hell, neither his flesh did see corruption. This Jesus hath God raised up, whereof we all are witnesses. Therefore being by the right hand of God exalted, and having received of the Father the promise of the Holy Ghost, he hath shed forth this, which ye now see and hear. For David is not ascended into the heavens, but he saith himself, The Lord said unto my Lord, Sit thou on my right hand, Until I make thy foes thy footstool. Therefore let all the house of Israel know assuredly, that God hath made that same Jesus whom ye have crucified, both Lord and Christ." Acts ii., 29—36.

And in order to show distinctly that Christ is our only advocate at the throne of grace, the Apostle John wrote to believers in Christ saying, "My little children, these things write I unto you, that ye sin not, And if

any man sin, we have an advocate with the Father, Jesus Christ the righteous, and he is the propitiation for our sins: and not for ours (the then, or present disciples) only, but also for the sins of the whole world. And hereby we do know that we know him, if we keep his commandments, (for information on this point, read John xv., 10—14.) He that saith I know him, and keepeth not his commandments, is a liar, and the truth is not in him. But whoso keepeth his word, in him verily is the love of God perfected; hereby know we that we are in him. He that saith he abideth in him, ought himself also so to walk, even as he walked." 1st John ii., 1—6; read also, Heb. iv., 14—16; vii., 24—28; ix., 24.

Moreover, the same Apostle was commanded to write saying, "Blessed are the dead which die in the Lord, from henceforth; Yea saith the Spirit, that they may rest from their labors; and their works do follow them." Rev. xiv., 13.

But according to the doctrine and practice of the church of Rome, they are not to rest, but to be kept working still. Thus they act contrary to the word of the Lord, and follow the example of king Saul, who sought the witch of Endor, and desired her to introduce him to the departed prophet, Samuel.

How then can they be teaching, preaching, and propagating the same doctrine as the Apostles? It is very evident that Paul foresaw that such false and erroneous doctrine as theirs would be propagated by those who were opposed to divine truth, and who sought to delude souls. Therefore he exhorted the disciples of Christ, saying, "Let no man beguile you of your reward, in a voluntary humility and worshiping of angels, intruding into those things, which he hath not seen, vainly puffed up by his fleshly mind, (never having been renewed in the spirit of his mind, by the Holy Ghost,) And not holding the head, (Christ) from which all the body by joints and bands having nourishment ministered, and knit together, increaseth with the increase of God. Wherefore, if ye be dead with Christ from the rudiments of the world, why as though living in the world, are ye subject to ordinances, (touch not, taste not, handle not: Which all are to perish with the using;) after the commandments and doctrines of men? Which things have indeed a shew of wisdom in will worship, and humility, and neglecting of the body; not in any honor to the satisfying of the flesh." Col. ii., 18—23; read also Gal. iv., 10, 11; Luke xvii., 20, 21.

"If ye then be risen with Christ, seek those things which are above, where Christ sitteth on the right hand of God. Set your affections on things above, not on things on the earth, For ye are dead, and your life is hid with Christ in God. When Christ who is our life, shall appear, then shall ye also appear with him in glory. Mortify therefore your members which are upon the earth; fornication, uncleanness, inordinate affection, evil concupecence, and covetousness, which is idolatry: For which things' sake the wrath of God cometh on the children of disobedience; In the which ye also walked sometime, when ye lived in them. But now ye also put off all these; Anger, wrath, malice, blasphemy, filthy communication out of your mouth. Lie not one to another, seeing that ye have put off the old man with his deeds: and have put on the new man, which is renewed in knowledge after the image of him that created him; Where there is neither Greek nor Jew, circumcission nor uncircumcission, Barbarian, Sythian, bond nor free: but Christ is all, and in all.

Put on, therefore, as the elect of God, holy and beloved, bowels of mercies, kindness, humbleness of mind, meekness, long suffering: Forbearing

one another, and forgiving one another, if any man have a quarrel against any: even as Christ forgave you, so also do ye. And above all these things put on charity, which is the bond of perfectness. And let the peace of God rule in your hearts, to the which also ye are called in one body: and be ye thankful. Let the word of Christ (mind that) dwell in you richly in all wisdom: teaching and admonishing one another in psalms and hymns, and spiritual songs, singing with grace in your hearts to the Lord. And whatsoever ye do in word or deed, do all in the name of the Lord Jesus giving thanks to God and the Father by him." Col. iii., 1—17; see also, 1st Cor., xv., 57, 58; 1st John, v., 4—21.

Thus it is clear that the Apostle preached quite a different doctrine to that taught and propagated by the church of Rome.

Having shewn you to a certain extent, what kind of doctrine Paul preached, and that that doctrine was received by the Galatians as the Gospel of Christ, and found to be the power of God unto salvation, agreeable to the same Apostle's epistle to the Romans, (see Rom. i., 16.) I will now take up the third part of the subject, and notify you, that it matters not how high the authority, whether any of the Apostles, or an angel from heaven, (How much less then the Pope, his cardinals, bishops, or priests?) if they deviate from the truth, so as to alter the gospel of Christ, dress it in another garb, and present it to the people in another style, so that it shall wear the appearance of another Gospel, which the Apostle had not preached, "Let him be accursed."

This is doubtless an awful subject for the serious consideration of all mankind, for it is certain that men might easily be guilty of this. Either by omitting to direct attention to the sure foundation, neglecting to enforce the chief points and lightly esteem the great fundamental doctrines of the gospel, as preached by Paul, and his companions in labor, introducing other points, which were left out by the Apostle, because they savored of men, and consequently tend to adulturate and pervert the gospel of Christ.

Therefore take heed ye false teachers, and lend an attentive ear ye professed disciples of Christ, while I endeavor to clear up to you this vastly important point.

The Apostle being well aware that the spirit of man was not only inclined to err, but also very strongly inclined to embrace error, (for proof read John v., 43,) as a watchful shepherd over the flock he wrote to them saying, "Would to God ye could bear with me a little in my folly; and indeed bear with me, For I am jealous over you with godly jealousy; for I have espoused you to one husband, that I may present you as a chaste virgin to Christ. But I fear lest by any means, as the serpent beguiled Eve through his subtilty, so your minds should be corrupted from the simplicity that is in Christ. For if he that cometh preacheth another Jesus, whom we have not preached, or if ye receive another spirit, (for information as to the spirit they received, read Rom. viii., 14—18,) which ye have not received, or another gospel, which ye have not accepted, ye might well bear with me." 2d Cor., xi., 1.—4.

Because, the Jesus whom Paul preached, was an all sufficient Saviour, and through faith in him, they obtained eternal salvation. Consequently the spirit they had received was not the spirit of bondage again to fear, but the spirit of adoption, whereby we cry, Abba Father, and as a matter of course, the gospel they had accepted, was a free grace gospel, on the strength of which, he exhorted them, saying, "Stand fast therefore

in the liberty wherewith Christ hath made us free, and be not entangled again with the yoke of bondage." Gal. v., 1.

Only yesterday, I saw hung up in a house a picture intended to represent the Virgin Mary, she was standing upon clouds, in a stately attitude, dressed in white with green and yellow borders, with a scarlet robe over her shoulders, and an angel behind on her left hand holding it up; on her right hand stood a child, to appearance about four or five years old placing a crown of gold upon her head, and in front, opposite the child kneeled another angel presenting a string of flowers to her. Well up in the back ground among clouds several faces were to be seen, representing cherubs with small wings, and beneath the picture were placed the words,

QUEEN OF ANGELS.

I could not help thinking how much this corresponded with the religion of those of whom God complained, saying, "The children gather wood, and the fathers kindle the fire, and the women knead their dough, to make cakes to the queen of heaven, and to pour out drink offerings to other gods that they may provoke me to anger." Jere. vii., 18—34; xliv., 15—30.

This caused me to heave the painful sigh, and lament that mankind should be so blinded by the great enemy of their soul, as to form such erroneous and idolatrous notions.

A short time after, I entered another house, where was another picture, representing a woman standing and spreading out her hands downward on each side of her, as though in the act of dispensing her gifts, and from her hands a glorious ray of light was falling.

I asked the woman of the house if she knew what that meant? She answered, "Yes, that is the ray of light falling from the hands of the blessed virgin, for she was the mother of God, and her hands had nursed, or handled him."

I explained to her the erroneousness of such ideas, but she considered them perfectly correct, and cherished them so fondly, (like those of old, see Jere. xliv. 15—30,) that my argument appeared to have no effect.

Is it not really astonishing, that in a christian land like this, and in what is generally considered a bright gospel day, people should betray such ignorance of divine things? Such persons evidently arrange themselves with those of whom the Apostle who wrote the text complained, saying, "The wrath of God is revealed from heaven against all ungodliness, and unrighteousness of men, who hold the truth in unrighteousness; Because that which may be known of God, is manifest in them; for God hath showed it unto them. For the invisible things of him from the creation of the world are clearly seen, being understood by the things that are made, even his eternal power and Godhead; so that they are without excuse: Because that when they knew God, they glorified him not as God, neither were thankful, but became vain in their imaginations, and their foolish heart was darkened. Professing themselves to be wise, they became fools, and changed the glory of the incorruptible God into an image made like to corruptible man, and to birds, and fourfooted beasts and creeping things. Wherefore God also gave them up to uncleanness, through the lust of their own hearts, to dishonor their own bodies between themselves. Who changed the truth of God into a lie, and worshipped and served the creature more than the Creator, who is blessed for ever, Amen." Rom. i., 18, 25.

This very article you see was written by the Apostle to the church, or

saints of God at Rome. How is it then that those who now profess the Roman Catholic religion, act on the principle, and practise the very things of which the Apostle here complains? Does it not show conspicuously that they are in the dark?

This is doubtless a serious subject for consideration to all such as are in earnest for salvation, and who diligently seek the Lord. And I hope the Lord may be pleased in the multitude of his tender mercies to direct their hearts and minds into the love of God, which is in Christ Jesus our Lord, and enable them to break from the trammels of every and all idolatrous religions.

Because this is not the only branch in the professing christian church that is in the dark. There are other branches which hold erronious notions, and preach and propagate doctrines widely different from those preached and propagated by Paul. The most conspicuous of these you will easily recognize if I introduce to your notice a verse from a hymn written by Mr. Hart, on self-denial. It reads thus:

> The devil can self-denial use,
> And that with devilish selfish views,
> His being and his state disown,
> And teach that devil or hell there's none.

Such kind of doctrine is doubtless the most prominent among the abuses of the day, in the perversion of truth; and yet the advocates of such kind of doctrine profess to preach a Jesus and a gospel.

But it is not Jesus the Mediator of the new covenant, nor the gospel of Christ, which is the power of God unto salvation; for through the spiritual preaching of the gospel of Christ, and the spiritual application of his atoning blood to their conscience, sinners are delivered from the power of darkness, and translated into the kingdom of God's dear Son. See Col. i., 11—14.

Moreover, this gospel according to the Apostle Matthew, also testifies, "Then was Jesus led up of the spirit into the wilderness to be tempted of the devil," read Matt. iv., 1–24. If there be no devil, of course this must be false; Again he testified of Jesus, saying, "And when he had called unto him his twelve disciples, he gave them power against unclean spirits, to cast them out, and he commanded them, saying, As ye go, preach, saying, The kingdom of heaven is at hand, Heal the sick, cleanse the lepers, raise the dead, cast out devils." Matt. x., 1, 5, 7, 8.

And that portion of mankind who are eventually lost, Jesus called tares, and declared them to be the children of the wicked one, the enemy that sowed them is the devil. (Read Matt. xiii., 38, 39.) And speaking in reference to what will pass between them and the great Judge at the last day, he saith, "Then shall he say also unto them on his left hand, Depart from me, ye cursed, into everlasting fire, prepared for the devil and his angels." Matt. xxv., 41.

In confirmation of this, another Apostle testifies, That when Jesus was addressing certain rebellious and unbelieving Jews, he said to them, "Ye are of your father the devil, and the lust of your father ye will do, he was a murderer from the beginning, and abode not in the truth; because there is no truth in him. When he speaketh a lie, (mind what follows,) he speaketh of his own: for he is a liar, and the father of it. And because I tell you the truth, ye believe me not." John viii., 44, 45.

Thus you see, the devil can speak, and propagate lies, and false doctrine through his emissaries, in opposition to truth.

Consequently the same Apostle goes on with his testimony, saying, "And supper being ended, the devil having now put into the heart of Judas Iscariot, Simon's son, to betray him: and after the sop Satan entered into him." John xiii., 2, 27.

Again, in one of his epistles, he wrote, saying, "He that committeth sin, is of the devil; for the devil sinneth from the beginning; For this purpose the Son of God was manifested, that he might destroy (in them that believe) the works of the devil, (for information, read Jere. v., 10—31.) Whosoever is born of God, doth not commit sin: For his seed remaineth in him; and he cannot sin, because he is born of God. In this the children of God are manifest, and the children of the devil; (Thus John like the prophet in former time, divided the whole human family into two classes, that is, them that serve God, and them that serve him not,) whosoever doeth not righteousness is not of God, neither he that loveth not his brother, For this is the message that ye heard from the beginning, (see John xv., 12, 13,) that we should love one another. Not as Cain, who was of that wicked one, and slew his brother. And wherefore slew he him? Because his own works were evil, and his brother's righteous.

Marvel not my brethren, if the world hate you, We know that we have passed from death unto life, because we love the brethren, (of the Lord in truth.) He that loveth not his brother, abideth in death. Whosoever hateth his brother, is a murderer; (mind that ye malicious souls,) and ye know that no murderer hath eternal life abiding in him. Hereby perceive we the love of God, because he (Christ) laid down his life for us; and we ought to lay down (or risk, and lay down if needful in the propagation and defence of truth,) our lives for the brethren." 1st John, iii., 8—16; read also John xv., 12—14.

And John bore further testimony, by writing what he was commanded in the Revelations concerning the devil, see Rev. ii., 10, 13; ix., 1—11; xii., 3, 4, 7—17; xiii., 1—9; xiv., 9—11; xvi., 10, 11, 13, 14; xvii, 1—8; xviii., 2, 3; xix., 20; xx., 10; xxi., 8.

The Apostle Luke, also testified, saying, "And devils also came out of many, crying out, and saying, Thou art Christ the Son of God, and he rebuking them, suffered them not to speak; for they knew that he was Christ." Luke, iv., 41; see also viii., 27—35; x., 17—20.

The Apostle Mark testified, saying, "Now, when Jesus was risen early, the first day of the week, he appeared first to Mary Magdalene, out of whom he had cast seven devils." Mark xvi., 9.

The devil being a tempter, the Apostle James, exhorteth mankind, saying, "Submit yourselves therefore to God: Resist the devil, and he will flee from you." James iv., 7; read also, Matt. iv., 7—11.

The Apostle Peter, exhorteth believers, saying, "Be sober, be vigilant, because your adversary the devil, as a roaring lion, walketh about, (read Job, i., 7,) seeking whom he may devour: Whom resist steadfast in the faith, knowing that the same afflictions are accomplished in your brethren that are in the world. But the God of all grace, who hath called us to his eternal glory by Christ Jesus, after that ye have suffered awhile, make you perfect, establish, strengthen, settle you. To him be glory and dominion for ever, Amen." 1st Peter, v., 8—11. Peter could speak by experience, for proof read Luke xxii., 31—34.

When Elymas the sorcerer, withstood Paul and Barnabas, and sought

to turn away the Deputy from the faith of the gospel, then Paul being filled with the Holy Ghost, "Set his eyes on him, and said, O full of all subtilty, and all mischief, thou child of the devil, thou enemy of all righteousness, wilt thou not cease to pervert the right ways of the Lord?" Acts, xiii., 9, 10.

And when writing to the Corinthians concerning false and idolatrous worship, he said, "What say I then? that the idol is any thing, or that which is offered in sacrifice to idols, is any thing? But I say, that the things which the Gentiles sacrifice, they sacrifice to devils, and not to God; (mind what follows,) and I would not that ye should have fellowship with devils: Ye cannot drink of the cup of the Lord, and the cup of devils; ye cannot be partakers of the Lord's table, and of the table of devils." 1st Cor., x., 19—21.

Thus you see, Paul carries the subject to a great extent, even into the communion service, and continues to caution, by adding, "This I say therefore, and testify in the Lord, that ye henceforth walk not as other Gentiles walk, in the vanity of their mind. Having the understanding darkened, being alienated from the life of God, (mind that,) through the ignorance, that is in them, because of the blindness of their hearts; Who being past feeling, have given themselves over unto lasciviousness, to work all uncleanness with greediness.

But ye have not so learned Christ: If so be that ye have heard him, and have been taught by him, as the truth is in Jesus; That ye put off, (mind what follows,) concerning the former conversation, the old man, which is corrupt according to the deceitful lusts; And be renewed in the spirit of your mind: (read Eph. ii., 1—3,) And that ye put on the new man, which after God is created in righteousness and true holiness. Wherefore putting away lying, speak every man truth with his neighbor, for we are members one of another, (If we are true christians.) Be ye angry and sin not? Let not the sun go down upon your wrath; Neither give place to the devil."—Eph. iv., 17—27.

Then he wrote to Timothy, saying, "Now the Spirit speaketh expressly, that in the latter times some shall depart from the faith, giving heed to seducing spirits, and doctrines of devils. Speaking lies in hypocrisy, having their conscience seared with a hot iron: Forbidding to marry, and commanding to abstain from meats, which God hath created to be received with thanksgiving of them which believe and know the truth. For every creature of God is good, and nothing to be refused, (for proof of this, read Matt. xv., 10—20; 1st Cor. x., 25,) if it be received with thanksgiving; For it is sanctified by the word of God and prayer. If thou put the brethren in remembrance of these things, thou shalt be a good minister of Jesus Christ, nourished up in the words of faith and good doctrine, whereunto thou hast attained." 1st Tim. iv., 1—6.

Again he wrote to him, saying, "Of these things put them in remembrance, charging them before the Lord that they strive not about words to no profit, but to the subverting of the hearers. Study to show thyself approved unto God, (this is the all-important point,) a workman that needeth not to be ashamed, rightly dividing the word of truth. But shun profane and vain babblings; for they will increase unto more ungodliness, And their worm will eat as doth a canker; of whom is Himeneus and Philetus: Who concerning the truth have erred, saying that the resurrection is passed already, and overthrow the faith of some.

Nevertheless the foundation of God standeth sure, having this seal.

The Lord knoweth them that are his, and, let every one that nameth the name of Christ, depart from iniquity. But in a great house there are not only vessels of gold and of silver, but also of wood and of earth; and some to honor, and some to dishonor. If a man therefore purge himself from these, he shall be a vessel unto honor, sanctified, and meet for the Master's use, and prepared unto every good work. Flee also youthful lusts; but follow righteousness, faith, charity, peace, with (whom) them that call on the Lord out of a pure heart.

But foolish and unlearned questions avoid, knowing that they do gender strifes. And the servant of the Lord must not strive; but be gentle unto all men, apt to teach, patient: In meekness instructing those that oppose themselves: If God peradventure will give them repentance (see Acts v., 31,) to the acknowledging of the truth; And that they may recover themselves out of the snare of the devil, who are taken captive by him at his will." 2 Tim. ii., 14—26.

I have now shown you, that at least seven inspired penmen in the New Testament alone, have testified publicly, that there is not only a chief devil, but also subordinate devils.

I would ask now, if these men pretend to preach the gospel of Christ, as handed down to us in the New Testament by those spiritually minded teachers, how is it they now say, There is neither devil nor hell? Does it not prove beyond doubt, that they preach another gospel, and another Jesus, whom the Apostles and primitive christians did not preach? And consequently they are offenders in a high degree against the majesty of heaven, and stand convicted in the awful penalty required by the inspired Apostle in the words of the text.

Therefore, should they depart this life without repentance, they may expect to hear from the lips of the great judge of all the earth at the last day, this awful sentence, "Depart from me, ye cursed, into everlasting fire, prepared for the devil and his angels; For I was an hungered, and ye gave me no meat; I was thirsty, and ye gave me no drink; I was a stranger, and ye took me not in; naked, and ye clothed me not; sick, and in prison, and ye visited me not.

Then shall they also answer him, saying, Lord, when saw we thee an hungered, or athirst, or a stranger, or naked, or sick, or in prison, and did not minister unto thee.

Then shall he answer them, saying, Verily, I say unto you, Inasmuch as ye did it not to one of the least of these, ye did it not to me. And these shall go away, into everlasting punishment; but the righteous into life eternal." Matt. xxv., 41—46; read also Matt. vii., 21—23.

It seems this awful sentence is applied to false teachers particularly, and its publication is intended to operate as a caution against proceeding in their mad career. For it is very evident, that all who preach a gospel differing from the Apostles, are arraigned on the side of those false shepherds of whom God complained in the days of old, saying, "Woe be to the shepherds of Israel that do feed themselves! Should not the shepherds feed the flock? Ye eat the fat, and ye clothe you with the wool, ye kill them that are fed; but ye feed not the flock. The diseased have ye not strengthened, neither have ye healed that which was sick, neither have ye bound up that which was broken, neither have ye brought again that which was driven away, neither have ye sought that which was lost." Ezek. xxxiv., 2—4.

Thus you see, The complaint under the old covenant, corresponds with

the complaint under the new covenant. For how can those who are not sent of God, and qualified by him to preach the gospel of Christ, administer comfort and consolation to the afflicted soul, (for proof, read 2d Cor. i., 3—7, 21, 22,) food and raiment to the hungry, thirsty and naked soul, when they are not in possession of it, and do not enjoy it themselves? as the servants of God do. For proof, read Matt. vi., 30; Isa. lviii., 7—12; Luke xv., 22—24; John vii., 38.

From a sincere desire of being useful in my day and generation, I have written the foregoing, hoping thereby to call the serious attention of those who run without being sent of God, and who in consequence preach through ignorance, "another gospel," which the Apostles did not preach; their awful situation. If peradventure they might seek forgiveness in time, and the Lord grant them repentance unto life, and deliver them out of the snare of the devil.

And may the Lord be pleased in the multitude of his tender mercies to bless my feeble endeavors for the good of souls generally, cause all to examine themselves diligently, and stand upon the watch tower. While I remain yours to serve, not flatteringly, but faithfully in the bonds of the gospel of Christ. FREDERICK HASTED.

CHAPTER XVI.

Written on the following passages of Scripture.

"God is love."—1st John iv., 8. "God is just."—Deut. xxxii., 4; 2d Sam. xxiii., 3; Isa. xlv., 21; "To me belongeth vengeance, and recompense; their foot shall slide in due time; for the day of their calamity is at hand, and the things that shall come upon them make haste." Deut. xxxii., 35. "God is merciful," as it is written, "And the Lord passed by before him, and proclaimed, The Lord, the Lord God, merciful and gracious, long suffering, and abundant in goodness and truth, Keeping mercy for thousands, forgiving iniquity and transgression and sin, and that will by no means clear the guilty." Exod. xxxiv., 6, 7.

I wish you to understand that my principal object in taking those different portions of scripture to treat on at once, is, that I may have an opportunity in close compass to answer to a certain extent those who object to the doctrine of endless punishment as it is set forth in the scriptures.

For when I was in the city of Reading, in Pennsylvania, July, 1848, circulating religious pamphlets, I entered a store in the principal street where I saw a person whom I supposed was the proprietor, or one of the firm, and I handed him a pamphlet written on the subject of Death, Judgment, and Eternity, requesting him to look at it, and see if he would like to buy it?

After looking at it a short time, he said, I will not buy it, but I will trade with you for one or two others. I answered, Let me see them, He handed me one, and said he would give me two of them for mine. mine being larger, and his were both alike. Purporting to be a letter

written by the Rev'd John Foster, (styled) a distinguished English Baptist Clergyman, on the subject of endless punishment, and addressed to a young minister.

I traded with him on condition that he would read mine, which he promised to do, and I promised to read his, which I did.

And in it, (contrary to what might be expected of a Baptist minister), the writer in glowing terms appealed to the reasoning powers of mankind to calculate and seriously consider the immensity of eternity. In order that they might be the better enabled to conceive whether it is possible for that good and gracious Being, who is declared by the Apostle to be "Love" to punish the wicked to all eternity.

Now such kind of reasoning is calculated to attain, at least, one of two points, either to establish the doctrine of purgatory, or bring opprobrium on the doctrine of God as handed down to us in the old and new testaments.

Because, if the Roman Catholic ideas of purgatory are erroneous, and there really be no purgatory beyond the grave, then it arouses the carnal enmity of the sinner's mind against divine justice, excites the natural passions, and moves the natural feelings to sympathize with the wicked, teaching them to oppose the doctrine of eternal punishment as not emanating from God.

But it is very evident that the preaching, writing, and teaching of all such persons are one-sided, aiming to please men, and teaching for doctrine, the opinions of men. Consequently they take what they consider the best portions of scripture, and leave, or reject the worst. Or, in other words, they lay hold of and embrace the promises, but refuse and reject the threatenings.

This is how the false prophets acted in the days of old, for whenever God sent his servants to warn the people of impending danger, in consequence of their sinful condition in his sight, they opposed the message, declared it was not true, and cried, "Peace! peace!" when war was declared from on high. And they even professed to see visions of peace for Jerusalem, when God's judgments were about to be executed against it.

And these false reasoners in our day would have the duration of heaven and happiness endless. But not the duration of hell, misery and woe endless.

I wish you distinctly to understand that I am not about to make it contrary to what they say because I desire it. I could say to them as Micaiah said to Ahab and his false prophets: "Go on and prosper." But that would not do. For like him I am bound to speak the word of the Lord faithfully, because, He who hath declared the one to be everlasting, hath also declared the other to be everlasting, (for proof, read Matt., xxv., 46; John, iii., 16; Dan., xii., 2; Acts, xiii., 46—48.) And if the word, everlasting life, does not mean endless or eternal, then everlasting burnings and everlasting punishment does not mean endless or eternal.

But in order to prove that mankind have no room to cavil about the word everlasting not meaning eternal, I will refer to two different witnesses in the new testament, where our Lord himself cleared up the subject saying: "When the Son of man shall come in his glory and all the holy angels with him, then shall he sit upon the throne of his glory: And before him shall be gathered all nations: and he shall separate them one from another, as a shepherd divideth his sheep from the goats; And he shall set the sheep on his right hand, but the goats on the left.

Then shall the King say unto them on his right hand, Come, ye blessed of my Father, (for explanation of the blessing, read Gal. iii., 5—9,) inherit the kingdom prepared for you from the foundation of the world.

Then shall he say also unto them on his left hand, Depart from me ye cursed into everlasting fire, prepared for the devil and his angels. And these shall go away into everlasting punishment: but the righteous into life eternal." Matt. xxv., 31, 32, 33, 34, 41, 46.

Here you see the word eternal is used on the part of eternal life. And now I will show you the other side.

Jesus spake, saying, "Verily I say unto you, All sins shall be forgiven unto the sons of men, and blasphemies wherewith soever they shall blaspheme; but he that shall blaspheme against the Holy Ghost hath never forgiveness, but is in danger of eternal damnation." Mark iii., 23, 29.

Therefore it appears quite superfluous for mankind to attempt to calculate the extent, or endeavor to ascertain the durability of eternity; it not being a subject of research for disputation, but for reflection in order to ascertain whether we can endure the punishment, before we harden our heart in sin and wickedness, resisting the holy Ghost, like those in the days of old, (see Acts vii., 51; Heb. iii., 7—19; iv., 1—11.) Neither has any man a right to appeal to, or endeavor to operate upon the natural passions, feelings, or judgment of fallen mankind, in order to cause them to disbelieve the truth, rebel against the words of God, and contemn the counsel of the Most High, by finding fault with, rejecting and opposing the stern decrees and awful denunciations of God against the ungodly, merely because they are repugnant to human feeling, or, because they may appear to the human understanding contrary to the nature of God as represented in the attribute of Love.

They should bear in mind that "Love," is but one attribute of Jehovah, although a great and glorious attribute. Indeed it is so great, and so glorious, and the apostle John felt and enjoyed it to such an extent, that he emphatically declared, "God is love." And our Lord also declared, "God so loved the world, that he gave his only begotten Son, that whosoever believeth in him, (here is the condition of salvation,) should not perish but have everlasting life." John iii., 16.

Yet, notwithstanding, God is not all love, he is just as well as merciful, and always punished sooner or later those who taught rebellion in Israel.

Therefore let all such teachers take heed to their way, for it is quite certain that God's servant has to deliver God's message as he receives it from God, leaving God to work according to his own council.

Thus you may observe Jonah, compelled by a high hand, to go and declare to the inhabitants of Ninevah, "Thus saith the Lord, yet forty days, and Ninevah shall be overthrown." Jonah iii., 4.

Well, was it overthrown? No. Do you ask why it was not? I answer, Because they believed God, received his message with all humility of mind, repented of their evil deeds, and turned to the Lord with full purpose of heart. And in their case was made plain the object God had in view in sending this threatening message.

It was to make them sensible of their awful state and condition, and constrain them to sue for mercy, that they might obtain pardon and forgiveness.

To this they attended without delay, and the consequence was, instead of judgment being executed, the bowels of divine compassion were moved, the sceptre of mercy was extended for the fearing and trembling penitent to touch, and God appeared in the attribute of love, as the Father of mercies, and God of all grace.

Here, in the first instance, God manifested his love toward them in calling them to repentance, for calling prove selection sure. But God's love did not appear to them until after they repented and obtained mercy. Because it is written, "God is angry with the wicked every day." Psa. vii., 11. And he was pleased to make known his anger to them, and had they not have repented, Ninevah must have been overthrown, or God's word proved false.

It is therefore expedient that we give the subject our most serious attention, examine the scriptures diligently and endeavor to ascertain further, how God works with mankind, and in what manner he exercises his different attributes in and toward man.

And in conformity to this rule, let us commence with the first portion of our subject, which saith,

"GOD IS LOVE."

Now, in order to view this declaration of the Apostle in its true light it is necessary we should examine under what circumstances it was written, and to whom addressed; in doing this, we shall find it was not addressed to mankind in bulk, neither was he speaking in general terms of all the attributes of God.

It is not only important for us to know, but also to bear in mind as we proceed, that he was writing to true believers in Christ, in reference to God's loving kindness and tender compassion in Christ toward repenting sinners, and more particularly toward them who had felt and experienced the same. Consequently to them now, God was love.

And they being his children by adoption and grace, or a new and spiritual birth, it was needful they should not only possess and enjoy, but alway endeavor to maintain the same frame of mind, displaying to the world and to each other the ruling influence of the love of God in their heart, in order to prove that they were of their Father which is in heaven.

Therefore he saith to them, "Ye are of God, little children, and have overcome them: because greater is he that is in you, (mind this,) than he that is in the world, (or in worldly minded people, see Eph. ii., 2.) They are of the world: therefore speak they of the world, and the world heareth them. We are of God: he that knoweth God, heareth us: he that is not of God heareth not us. Hereby know we the spirit of truth, and the spirit of error.

Beloved, let us love one another: for love is of God: and every one that loveth is born of God, and knoweth God: He that loveth not, knoweth not God: for God is love. In this was manifested the love of God toward us, because that God sent his only begotten Son into the world, that we might live through him. Herein is love, not that we loved God, but that he loved us, and sent his Son to be the propitiation for our sins.

Beloved, if God so loved us, we ought also to love one another. If we love one another, God dwelleth in us, and his love is perfected in us. Hereby know we that we dwell in him, and he in us, (mind what follows,) because he hath given us of his Spirit, and we have seen and do testify that the Father sent the Son to be the Saviour of the world.

Whosoever shall confess that Jesus is the Son of God, (for explanation, see 1st Cor. xii, 3,) God dwelleth in him, and he in God. And we have known and believed the love that God hath to us. God is love; and he that dwelleth in love dwelleth in God, and God in him. Herein is our love made perfect, that we may have boldness in the day of Judgment, because as he is, so are we in this world, (1st John, iv., 4—17.)

Thus he sums up the whole matter, and shows distinctly to whom God is love. There was a time when this same Apostle did not manifest the ruling influence of the love of God in his heart. For when the time had nearly arrived for Jesus to suffer death upon the cross, he steadfastly set his face to go up to Jerusalem, and sent messengers before his face, who entered into a village of the Samaritans, to make ready for him. But the people did not receive him. And when his disciples, James and John, saw this, they said: Lord, wilt thou that we command fire to come down from heaven, and consume them, even as Elias did? But he turned and rebuked them, and said: Ye know not what manner of spirit ye are of. For the Son of man is not come to destroy mens' lives, but to save them. And they went to another village, (see Luke, ix, 54—56.) For vengeance belongeth unto the Father. He will avenge the quarrel of his covenant.

But in order to make a way for extending mercy without violating the attribute of justice, he executed judgment against his beloved Son for our transgressions; consequently, he is our peace and peace-maker, for we obtain peace with God through our Lord Jesus Christ.

But the mode by which we receive and experience personal and experimental reconciliation and acceptance with God is, repentance and faith, even faith in the bleeding Lamb. Or a sight of Christ in his suffering agonies upon the cross, suffering for our sins, being presented to the eye of the understanding by the Holy Ghost, which worketh in us that true and evangelical repentance that needeth not to be repented of, because it brings the soul to the footstool of sovereign mercy, to receive pardon and forgiveness for all that is past, with promise of strength for the future, and fills it with joy and peace in believing. Therefore let us turn over another leaf and consider the second portion of scripture, which saith:

"GOD IS JUST."

The Father having executed judgment against our surety for our immense debts, and obtained payment in full of all demands, can now be just, and yet the justifier of him that believeth in Jesus. Because He laid on him the iniquity of us all, and with his stripes we are healed. If we draw virtue from him and experience the efficacy of his precious blood, consequently sinners are invited to kiss the Son, who hath bought them with his own blood, (see 1st Peter, i., 18—25; ii., 24, 25), lest he be angry and ye perish from the way when his wrath is kindled but a little.

Christ in scripture is spoken of under different names, titles, figures and similitudes. He is called the fountain of life, a fountain of living waters, and a fountain to wash in. For it is written, "In that day there shall be a fountain opened to the house of David and to the inhabitants of Jerusalem for sin and for uncleanness," (Zech., xiii., 1.) But if sinners come not to the fountain, to wash away their filth and pollution, there remains for them a certain fearful looking for of judgment, and fiery indignation, which shall consume the adversaries. For as God is faithful and true to his covenant promises, so is He also faithful and true to his declarations concerning chastisements and threatened punishment. Consequently if mankind continue in an evil course, he will most assuredly put in execution against them all his threatenings, their only chance of escape being to forsake sin, and fly to Christ for refuge from the wrath to come, for he alone can afford them shelter from the pitiless storm and tempest that awaits them, and will sooner or later certainly come upon them, for God hath declared, "I will punish the world for their evil, and the wicked for their iniquity: and I will cause the arrogancy of the proud to cease, and will

lay low the haughtiness of the terrible. I will make a man (the man Christ Jesus,) more precious than fine gold; even a man than the golden wedge of Ophir." (Isa., xiii., 11, 12.)

"In that day shall the branch of the Lord be beautiful and glorious, and the fruit of the earth shall be excellent and comely for them that are escaped of Israel, (from the bondage of sin and Satan.) And it shall come to pass, that he that is left in Zion, and he that remaineth in Jerusalem, shall be called holy, even every one that is written among the living in Jerusalem: When the Lord shall have washed away the filth of the daughters of Zion, and shall have purged the blood of Jerusalem from the midst thereof, by the spirit of judgment, and by the spirit of burning, (for explanation, see Zech., xiii., 9.) And the Lord will create upon every dwelling place of Mount Zion, and upon her assemblies, a cloud and smoke by day, and the shining of a flaming fire by night: (mind that, and consider whether you have ever observed it,) for upon all the glory shall be a defence.

And there shall be a tabernacle for a shadow in the day time from the heat, (of persecution, see Psa. lxxxiii., 15, 16; cxliii., 1—11,) and for a place of refuge, and for a covert from storm and from rain. Isa., iv., 2—6.

Have you sought this refuge, and found it? If not, you had better attend to it without delay, and strive to enter in at the straight gate ere it be too late. For Jesus hath declared, "Many will seek to enter in, (in their own way,) and shall not be able."

Seeing then that it is necessary you should enter in, or be shut out from heaven, what is the use of listening to the tale of those who say: You shall not perish? Or, in other words, will not be banished for ever from the presence of the Lord, and from the glory of his power, and endure punishment with the wicked to all eternity.

Did not the great enemy of our souls, induce our first parent in Eden, to believe similar lying doctrine? Did he not say to her, "Ye shall not surely die. For God doth know that in the day ye eat thereof, then your eyes shall be opened. And ye shall be as gods, knowing good and evil." Gen., iii., 4, 5.

Thus you see by a wicked, wilful lie, and flattering deception, he induced them to believe that they would better themselves wonderfully by hearkening to his counsel. They would even become gods.

But did they become gods? O no; but they became transgressors against the God of heaven, their friend and benefactor, because they disregarded his commandment, and listened to the evil insinuations of his enemy and theirs.

Thus they choose death rather than life, through rejecting the truth, and embracing falsehood, and the enemy obtained possession of them as his bond servants, (for proof see John viii., 34.)

And these false teachers would have you believe a lie also, in order to become the children of God by adoption. But if you believe them, seriously embrace their doctrine, and die a natural death under its influence, you will most assuredly be lost for ever.

For God, by the gospel requires us to seek the peace, and truth, and that is Christ; therefore saith Jesus, "I am the way, the truth, and the life: no man cometh unto the Father, but by me." John, xiv., 6. And the Apostles saith: "He is our peace." Eph., ii., 14.

And in order to show you conspicuously by past experience of persons and things recorded in the scriptures, (which things the Apostle saith,

were written for our instruction,) I will now direct your serious attention to those portions where the faithfulness of God in executing his threatenings against the rebellious have been signally displayed, beginning with Adam, and passing along through the sacred record to the last destruction of Jerusalem, as pronounced by Christ, when he beheld the city and wept over it. See Luke, xix., 41—44.

I now ask, did God put in execution his threat to Adam and Eve, for disobeying his commands? Doubtless he did. Their souls died a spiritual death immediately, and in due time their bodies died a natural death. They also brought the curse of God upon the earth itself, (see Gen., iii., 17—19,) and entailed upon their posterity extra frailty, or a greater liability to sin, contract diseases, and bring upon them all the miseries we feel and experience. The souls also of all their offspring while in a state of nature are spiritually dead in trespasses and sins, their bodies also die a natural death, or perish from the earth through laying violent hands on themselves, plunging in the water, accidents, wars or untimely visitations, producing an awful end to their bodily existence.

And their souls must die an eternal death, or, in other words, be banished for ever from the delightsome presence of the Lord, and consequently endure eternal misery, should their bodies die while their soul remains dead in trespasses and sins.

And in order to manifest to all future generations the displeasure of Jehovah, Adam and Eve were immediately turned out of Eden. This alone proves not only banishment from the land of their nativity, but also from sweet communion and intercourse with God.

Yet they were not left altogether without hope of return, for God promised a Saviour. But as men began to multiply upon the face of the earth, they corrupted themselves to such an extent that God threatened to destroy them with a flood of water, and he did destroy all except those who entered the ark. And if sinners neglect to enter the ark of the covenant by faith, they will surely be drowned in perdition, or the wrath to come.

After the flood, God declared he would destroy Sodom and Gomorrah, and when Lot published it to the people, he appeared to them as one that mocked, for they did not believe that God would do any such thing. But was it as they thought, or did God destroy them? Doubtless they were all destroyed.

Again, Pharaoh and the Egyptians did not believe that God had called and required the children of Israel to leave Egypt and serve Him in another country, even in an inheritance that he would give them, although Moses and Aaron showed so many signs among them. But through the instrumentality of the magicians, their hearts were hardened against the fear of God, consequently they opposed the work of God, and endeavored to keep them back from serving the Lord, until the Lord brought his heavy judgments to pass upon the land, and at last drowned Pharaoh and all his host in the Red Sea.

Notwithstanding all this, we find Korah, Dathan, and Abiram, with certain of the children of Israel, two hundred and fifty princes of the assembly, famous in the congregation, men of renown, (certainly a very powerful majority,) rising up against Moses and Aaron in the wilderness, and saying unto them: "Ye take too much upon you, seeing all the congregation are holy, every one of them, and the Lord is among them: wherefore then lift ye up yourselves above the congregation of the Lord?"

Thus you see, like the false teachers in our day, they flattered the

people, and endeavored to make them believe they were in a far better condition than what they really were. Thus they would feign have set them down short of the promised rest.

But thanks to God, He would not allow his people to be deceived in this way, for he had a rest in reserve for them, (see Heb., iv., 1—16,) which He had not only resolved to give them, but had graciously promised to bring them into. Consequently He displayed his indignation in a most awful and singular manner, by causing the earth to open her mouth and swallow them up, so that they went down alive into the pit." (See Num., xvi., 1—35.)

Would it not be well then for all priests, preachers and spiritual teachers to examine themselves, their doctrine, and creed, in order to ascertain correctly whether they are bearing testimony to the truth, with the necessary authority from on high? (For information, read Acts, i., 8; ix., 5, 6, 15, 16, 17; Rom. viii, 9—14.) For not only has the hot displeasure of the Lord been manifested against those who run without being sent, and who in consequence prove themselves enemies both to God and his people, because they propagate error, but his own peculiar people often incur his displeasure, and share his fatherly correction for their folly.

The ancient Israelites were chosen of God as a peculiar earthly people, to whom he might make known to a certain extent his good will and pleasure; that through them, the law of God, the ordinances of God, the sacred records, and the written word of God, might be handed down to posterity for the information, edification, and general benefit of mankind.

Viewing them in this light, the Apostle saith: "To whom pertaineth the adoption, and the glory, and the covenants, and the giving of the law, and the service of God, and the promises; whose are the fathers, and of whom as concerning the flesh Christ came." Rom., ix., 4, 5.

Yet with the promises God coupled threatenings, and when they transgressed and deserved punishment, instead of executing judgment, God would kindly condescend to call a servant, and send him to them, to declare their condition, warn them of impending danger, call on them to repent and turn to God, from whom they were straying, or he would surely punish them.

But there were alway corrupt priests, false prophets, and false teachers among the people, and those would oppose the faithful messenger, tear his message to pieces by endeavoring to disprove its correctness, and declare to the people that it should not be so, for God would not deal with them after that manner.

Thus they wrought upon the natural passions, and excited the people, not only against the faithful and true message, but also against the true and faithful messenger. And what was the consequence? Why, instead of repenting and turning to God, they added sin to sin, by rejecting His word and message and abusing, persecuting, and ill using him who had delivered it to them.

By such means they put yokes of iron as it were upon the necks of the people, hardening their hearts against the fear of God, until God brought the threatened punishment upon them. (For proof, read Jer., xiv., 13—16; xv., 1—17; xvi., 1—13; xviii., 15—18; xix., 15; xx., 1—7; xxi., 1—10; xxxvii., 18, 19; xxxix., 1—3.)

Well might the Lord say: "Woe be unto the pastors that destroy and scatter the sheep of my pasture! saith the Lord. Therefore, thus saith the Lord God of Israel against the pastors that feed my people: "Ye

have scattered my flock, and driven them away, (that is, they have been the instigation of it,) and have not visited them: behold, I will visit upon you the evil of your doings, saith the Lord. I have seen also in the prophets of Jerusalem an horrible thing; they commit adultery, and walk in lies; they strengthen also the hands of evil doers, that none doth return from his wickedness; they are all of them unto me as Sodom, and the inhabitants thereof as Gomorrah." (Jer., xxiii., 1, 2, 14.)

And when the Lord Jesus, (the essential truth itself,) was on the earth in his own proper person, even then the false teachers were numerous, opposed the faithful and true witness, hardened the people against repentance, so that in general the evil man turned to his course; and he declared "The men of Nineveh shall rise in the judgment against this generation. For they repented at the preaching of Jonas; and, behold, a greater than Jonas is here." Luke, xi., 32."

He also exclaimed, "O, Jerusalem, Jerusalem, which killest the prophets and stonest them which are sent unto thee; how often would I have gathered thy children together, as a hen doth gather her brood under her wings, and ye would not? Behold, your house is left unto you desolate." Luke, xiii, 34, 35. And when he was come near, he beheld the city and wept over it, saying: "If thou hadst known, even thou, at least in this thy day, the things which belong unto thy peace! but now they are hid from thine eyes. For the days shall come upon thee, that thine enemies shall cast a trench about thee, and compass thee round, and keep thee in on every side, and lay thee even with the ground, and thy children with thee; and they shall not leave in thee one stone upon another, because thou knewest not the time of thy visitation." (Luke, xix., 41—44.)

And was not Jerusalem destroyed agreeable to this declaration, and the Israelites driven out from the inheritance of their fathers and scattered among all nations? Doubtless they were, and yet they will not repent and believe in Christ, although as a nation, they feel the indignation of the Almighty, whose wrath has been poured out upon them in a temporal manner for over eighteen hundred years. This is neither a short time, nor a light punishment, yet it is not ended.

Here the question may be asked: Is God to relent? Or must they repent, and believe on his Son? Doubtless the latter, for Jesus himself declared to them, "If ye believe not that I am he, ye shall die in your sins." John, viii., 24. Consequently the longer they reject him, and the testimony of the Holy Ghost, by the mouth of his servants, the more of them will be lost.

It was generally considered among the people in and about Jerusalem, that when the judgments of God were openly displayed in a temporal manner against a person or persons, that such were greater sinners than others.

But in order to show that all without exception, while in a state of nature are under condemnation, Jesus said to those persons who told him of the Galileans whose blood Pilate had mingled with their sacrifices, "Suppose ye that these Galileans were sinners above all the Galileans, because they suffered such things? I tell you, Nay; but except ye repent, ye shall all likewise perish. Or those eighteen upon whom the tower in Siloam fell, and slew them, think ye that they were sinners above all men that dwelt at Jerusalem? I tell you, Nay; but except ye repent, ye shall all likewise perish." Luke, xiii., 2—5.

Thus you see, all must repent and believe, or they cannot be saved. The Jews have been looking for a Messiah ever since they rejected and crucified

Jesus, but no other has appeared to them. Would any sane man presume to say that God ought, or that God will send them another Messiah, or Saviour, one that will suit and satisfy their unbelieving, impenitent hearts, and stubborn will, because they seem determined not to repent, and believe on the Lord Jesus Christ?

Is it meet that God should conform to the requirements of sinful man? Or ought man to conform to the requirements of God? It is abundantly and positively declared in the sacred scriptures both that God would, and that God has, wrought out and brought in by the man of his right hand everlasting righteousness, and only requires man to believe it, receive it, and acknowledge it.

Therefore I hope you will seriously consider these things and be wise. Suppose the men of Nineveh had not repented at the preaching of Jonah, would not God have destroyed them? Doubtless he would, but repentance checked the current of divine vengeance which otherwise would have overwhelmed them in utter destruction.

Why then should men surmise, suppose, and even declare that God ought, or that it might be expected of him, in conformity to his attribute of love, to shorten the duration of punishment in the world to come, and not only indulge the hope themselves, but endeavor to induce others to indulge the hope, that not only all mankind will be saved, but that even the fallen angels will be restored to their former station. They being included in the declaration of Peter, when he spake of the final restitution of all things.

But it is very evident, they not only wrest the scriptures to their own destruction and the destruction of others, but they also pervert the Apostle's meaning in the sentence above. And in order that you might see it clearly, I will quote three verses from the Acts of the Apostles, where the sentence occurs. Peter said to the Jews: "Repent ye therefore, and be converted that your sins may be blotted out, when the times of refreshing shall come from the presence of the Lord: And he shall send Jesus Christ, which before was preached unto you;" (For explanation, see Acts, ix., 3—6, 15—17; x., 42—47.) Whom the heaven must receive until the times of restitution of all things which God had spoken by the mouth of all his holy prophets since the world began." Acts. iii., 19—21.

Here you see, it is the restitution of all things, which God hath spoken by the mouth of all his holy prophets since the world began. And when or where did God speak of restoring the fallen angels?

The Apostle Paul in speaking of Christ's mediatorial office, saith: "He took not on him the nature of angels; but he took on him the seed of Abraham," Heb., ii, 16.

Consequently he is not their Saviour. If they are to be restored, they must obtain another Saviour. Even the temptation of Christ by Satan, proves that the Devil was well aware he was not his Saviour. Otherwise he would have been working against his own interest; but knowing him to be the Saviour of the seed of Abraham, he strove hard to induce him to transgress against God, that he also might fall like the first Adam, and then Satan would have secured the eternal banishment of all the human family.

Therefore let us see how stern justice paints the awful picture, for God hath declared, not only that there is a hell, but he hath made known the doom of the devil, and the damned, and has sent, not only his servants, but his own Son also to call sinners to repentance, that they might escape, not only present, but impending ruin, by fleeing from the wrath to come, to the hope set before them in the gospel.

And Jesus speaking of the last day, saith: "When the Son of man shall come in his glory, and all the holy angels with him, then shall he sit upon the throne of his glory: And before him shall be gathered all nations: and he shall separate them one from another as a shepherd divideth his sheep from the goats: And he shall set the sheep on his right hand, but the goats on his left. Then shall the King say unto them on his right hand: Come ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world. Then shall he say also unto them on the left hand: Depart from me ye cursed, into everlasting fire, (mind this,) prepared for the devil and his angels." Matt., xxv., 31—34, 41.

Now those are Christ's own words. Which do you think is most likely to be true, Him, or them who preach and propagate a different doctrine?

The Apostle Paul, wishing to attract the serious attention of mankind to this all important subject, saith, "We ought to give the more earnest heed to the things which we have heard, lest at any time we should let them slip. For if the word spoken by angels was steadfast, and every transgression and disobedience received a just recompense of reward, how shall we escape, if we neglect so great salvation: which at the first began to be spoken by the Lord, and was confirmed unto us by them that heard him; God also bearing them witness, both with signs and wonders, and with divers miracles, and gifts of the Holy Ghost, according to his own will?" Heb., ii., 1, 2, 3, 4, 16. Read also Luke, xiv., 15—24.

Some persons might suppose, and others contend, that temporal death was the extent of punishment inflicted under the law. This is correct so far as man's power extended, but then it is necessary we should bear in mind that all who die under the displeasure of the Almighty, are lost for ever. If you wish proof read Luke, xii., 5; Psa. xcii., 6, 7; xcv., 6—11.

Therefore take heed how you form in your immagination an idol god, or a God all love, who will accomodate sinners with a place of punishment suited to the frailty of their nature, in consideration of their inability to withstand temptation, sin, and Satan, for you will doubtless deceive yourself.

The scriptures caution you not to bless yourself in your heart, saying, "I shall have peace, though I walk in the imagination of mine heart," for proof, read Deut., xxix., 19—21.

You are aware that God did not make man as he now is, a fallen, polluted being; He made him perfect and upright, (for proof read Eccle., vii., 29,) but the devil has corrupted him, therefore to set such a being enquiring into the intensity of the pain to be endured, or to calculate the immensity of eternity, except to deter him from sinning, is profitless, and unworthily exercising his reasoning powers.

For it is very evident, his whole ability should be exercised to escape hell, together with its punishments, whether great or small, and not encourage him to risk an entrance there under the delusive hope that he might come off with light punishment. For the scriptures declare, "the hope of the hypocrite shall perish." And the parable put forth by our Lord, in Luke xvi., 22—26, proves the unalterable condition of those who enter hell.

You know, we are abundantly informed in scripture that there is a place of misery and woe, as well as a place of happiness, and that each is everlasting. But the unbelieving soul can form no more idea of the blessedness of the one, than it can of the misery of the other.

Suffice it to say then, that there are such places. Which do you choose? The way to each is described; one is declared to be narrow, the other broad.

In addition to this,—all mankind, while in an unregenerated state are declared to be in the broad way. Yet God hath not placed them there, neither doth he command them to remain there, or to walk therein. He calls to repentance, he commands that they should forsake sin, to come out from among them and be a separate people unto the Lord, confess your faults to him, acknowledge your lost and ruined condition, and he will receive you as his peculiar treasure.

What hinders you then? Doubtless it is your own sinful nature, your propensity to sin, the pride and stubbornness of your heart, and the great enemy of your soul that keeps you in the broad way, and holds your soul in bondage.

Will you not make an effort then? Will you not struggle with your enemies, and strive to enter in at the straight gate? If you feel weak and unable to cope with your spiritual foes, God invites you to call upon him, "Who giveth power to the faint, and to them that have no might, he increaseth strength." Isa. xl., 29.

For, notwithstanding all your enmity against him, your hard thoughts of him, your wicked words, ways, and actions, he is willing to receive you as a repenting sinner, and will help you against your strong enemy, therefore he saith, "Call upon me in the day of trouble; I will deliver thee, and thou shalt glorify me." Psa. l., 15. For I know the thoughts that I think toward you, saith the Lord, thoughts of peace, and not of evil, to give you an expected end." Jere. xxix., 11.

This of course leaves you without excuse, and forces the Lord to exclaim, "Why will ye die, O house of Israel?" Ezek. xxxiii., 11.

The fourth portion of scripture for our consideration is, "God is merciful." Doubtless God is merciful, or none could escape, therefore it behoves us to enquire diligently and endeavor to ascertain not only to whom he is merciful, but also in what region mercy is extended; where, and how it is to be obtained, and what it is to feel, experience, and enjoy it.

For God has declared, "I will be merciful to their unrighteousness, and their sins and their iniquities will I remember no more." Heb. viii., 12.

Now, with respect to whom he is merciful, we may consider it to be those he implanted in Adam, and foreordained that they should spring from him after a course of nature. These of course were foreknown to God as Adam's seed, and not the seed of the serpent. But when Adam fell, these too as a matter of course fell in him, and being afterwards born in sin, they needed redemption. Therefore the Apostle saith, "As in Adam all die, even so in Christ shall all be made alive, but every man in his own order." It being an individual work. Therefore the same Apostle saith again, "Whom he did foreknow, he also did predestinate to be conformed to the image of his Son, that he might be the first-born among many brethren." Rom. viii., 29.

Now in this place I wish you to take particular notice, not only to what predestination refers, but also, who comes under its influence, because there are misconceptions on the subject.

If you observe, the Apostle declares, That whom God did foreknow, he also did predestinate (what to) to be conformed to the image of his Son. And the Son himself declared, "All that the Father giveth me (to redeem) shall come to me: and him that cometh to me I will in no wise cast out. For I came down from heaven, not to do mine own will, but the will of him that sent me. And this is the Father's will which hath sent me, that of all which he hath given me I should lose nothing, but should raise it up again at the last day. And this is the will of him that sent me, that every one which seeth the Son, and believeth on him, may have everlasting life: and I will raise him up at the last day." John vi., 37—40.

Thus you see, The children of God, or those whom he implanted in Adam at the creation, being the spiritual seed of Abraham, were predestinated to eternal life through Jesus Christ, their Lord and Saviour. God did not predestinate the wicked to destruction, as some think. He has nothing to do with them, they are the seed sown in Adam by the devil since the fall, and always remain in his charge and will doubtless share his fate.

The scriptures declare them to be the children of the wicked one. The enemy that sowed them is the devil. If you wish proof, read Matt. xiii., 36—43; John viii., 37—47; 1st John iii., 12. Therefore he that made them will not have mercy on them, and he that formed them will show them no favor." Isa. xxvii., 11.

Some men speak of the death of the body, or of the dissolution of the union existing between soul and body, as taking a leap in the dark, By which the great problem concerning futurity is to be solved, supposing it not possible for the soul to know where it is destined until after it is separated from the body.

To all who depart this life under such benighted circumstances it will surely be an awful leap. But in order to show that the people of God are not permitted to quit

the stage of life under such darkness and uncertainty; It is thus written, "And it shall come to pass in that day, that the Lord shall beat off from the channel of the river unto the stream of Egypt, and ye shall be gathered one by one, O ye children of Israel. And it shall come to pass in that day, that the great trumpet shall be blown, and they shall come which were ready to perish in the land of Assyria, and the outcast in the land of Egypt, and shall worship the Lord in the holy mount at Jerusalem. Isa. xxvii., 12, 13.

Thus you see the gospel trumpet is to awaken and arouse the sinners of God's people to a sight and sense of their awful state and condition by sin and the fall, make them feel the need of a Saviour, and cause them to seek the Lord where he may be found, and to call upon him while he is near. Because the soul-distressed, sensibly lost and perishing sinner is to obtain mercy in this world, and after obtaining mercy, find grace to help him in time of need, that he may be enabled to hold on his way. Therefore saith Jesus, "My sheep hear my voice, (see John v., 25,) and I know them, and they follow me: (in the regeneration,) And I give unto them (mind that) eternal life: and they shall never perish, neither shall any man pluck them out of my hand." John x., 27, 28.

Thus it appears clear that the sheep will hear and pay attention, but the goats will not. Therefore if you would be found among the sheep, give ear to the voice of the Shepherd that he might put thee in the fold, for calling proves election sure.

But if you remain in unbelief, afar off from God by what he calls wicked works, and pay no attention to the voice of the Shepherd, you appear as a goat. For proof of this I will refer you to what passed between Christ and the Jews, as recorded by the Apostle John, saying, "And Jesus walked in the temple in Solomon's porch. Then came the Jews round about him, and said unto him, How dost thou make us to doubt? If thou be the Christ, tell us plainly. Jesus answered them, I told you, and ye believed not: the works that I do in my Father's name, they bear witness of me. But ye believe not, because ye are not of my sheep, as I said unto you." John x., 23—26; read also, John viii., 41—47.

The truth is to be declared to mankind, in order that those to whom the Lord will grant repentance unto life, might repent and turn to God with all their heart.

Did you ever take notice how the Lord dealt with Hezekiah, king of Judah, when he was sick unto death. He sent the prophet Isaiah to him, not with a cordial of life, but with the sentence of death, saying, "Thus saith the Lord, Set thine house in order: for thou shalt die, and not live.

Well, what effect had this message on Hezekiah? Did he rebel against the decree? No! Did it destroy the brittle thread of life and hurl him to destruction? No! But it made him pray, because he believed the report, and being well aware of his perishing condition he felt all hope and expectation from an arm of flesh cut off. Consequently he turned his face to the wall of salvation, (see Isa. xxvi., 1; lx., 18,) and poured out his soul in prayer unto the Lord. And the Lord heard and answered his prayer, because it proceeded from his heart, under a feeling sense of his extreme need.

And the very same man, and the very same mouth that delivered the sentence of death, now administered life to his soul, and poured wine and oil into his bleeding wounds.

Well might the Lord say, "See now that I, even I, am he, and there is no God with me: I kill, and I make alive; I wound, and I heal; neither is there any that can deliver out of my hand." Deut. xxxii., 39.

And this circumstance elicited from Hezekiah, not only praise to the Lord, but a declaration of what the Lord had done for his soul, for our information and benefit.

First he described his fears, and then said, "Like a crane or a swallow, so did I chatter: I did mourn as a dove: mine eyes fail with looking upward: O! Lord, I am oppressed; undertake for me. (See how earnestly he called on the Lord, and the Lord did undertake for him, therefore he asks) What shall I say? He hath both spoken unto me, and himself hath done it; I shall go softly all my years in the bitterness of my spirit; so wilt thou recover me, and make me to live. Behold, for peace (mind that) I had great bitterness; but thou hast in love to my soul delivered it from the pit of corruption, thou hast cast all my sins behind thy back. (Do you observe the glorious position he now occupied, while he remained in this time state? He had arrived at the full assurance of faith, and he gives the reason why he enjoyed this blessing here, saying:) For the grave cannot praise thee, death cannot celebrate thee; they that go down into the pit cannot hope for thy truths. The living he shall praise thee, as I do this day; the father to the children shall make known thy truth." Isa. xxxviii., 14—19; Psa. l., 23.

Thus you may clearly see that we are to experience these things before we go

hence, otherwise we shall certainly take a leap in the dark, and a most awful leap it will be too.

For the spiritual edification of mankind in this matter, the Apostle asks, "Who is he that maketh me glad, save he which is made sorry by me?" 2d Cor., ii., 2. This doubtless has reference to the operation of God's spirit in the heart as was manifested in the case of Isaiah and Hezekiah. The message which the prophet so faithfully delivered made the king sorry. But the result made the prophet glad, seeing it operated to the benefit of the king's soul, by bringing him to the footstool of sovereign mercy, and causing him to obtain the blessing of the Lord.

Well might another prophet call to the people of God, saying, "O Israel, return unto the Lord thy God; for thou hast fallen by thine iniquity. Take with you words, and turn to the Lord: say unto him, Take away all iniquity, and receive us graciously: so will we render the calves of our lips." Hos. xiv., 1, 2.

But there appears to be many stumbling-blocks in the way to prevent them from doing this, one is the pride of the human heart, man will think more highly of himself than he ought to think, and many labor under the impression that it would be greatly accommodating both God and his servants for them to believe his word. They see not their own interests in reading of his works and ways, or in hearing his servants declare it. They vainly imagine that both God and his servants are seeking their own interest, instead of the eternal welfare of the souls of sinners.

How can such persons testify of God's mercy? having never experienced it, or with what propriety can they say to others, God is merciful, when they have not been tried at the bar of God, in the court of their own conscience, found guilty and condemned to die like Hezekiah?

These know nothing experimentally of the value of a Saviour. It seems but of little importance to them, That "Christ is exalted a prince and a Saviour, for to give repentance to Israel, and forgiveness of sins, because they feel no need of him, they think they are whole, and the whole need not a physician, consequently they will not seek him.

But when they become sin sick, or sick of sin, and with sin, feeling experimentally the wages thereof to be death, in all its terrors, and in all its consequences, then they will seek him early.

As it is written, "In their trouble they will seek me early." Therefore this is the language of God to the sinner, "I will make thee sick in smiting thee, because of thy sins and because of thy manifested transgressions." To such souls the prophet calls, saying, "Come, and let us return unto the Lord: for he hath torn, and he will heal us; he hath smitten, and he will bind us up." Hos. vi., 1.

Therefore it is written, "My son despise not the chastening of the Lord; neither be weary of his correction. For whom the Lord loveth he correcteth: even as a father the son in whom he delighteth." Pro. iii., 11, 12. And again the Lord saith, "As many as I love, I rebuke and chasten: be zealous therefore and repent." Rev. iii., 19.

The Apostle backs this by declaring, "If ye endure chastening, God dealeth with you as with sons; for what son is he whom the father chasteneth not? But if ye be without chastisement, whereof all (God's children) are partakers, then are ye bastards and not sons." Heb. xii., 7, 8.

For thus it is written, "Israel shall be saved in the Lord with an everlasting salvation: ye shall not be ashamed nor confounded world without end. For thus saith the Lord that created the heavens, God himself that formed the earth and made it; he hath established it, he created it not in vain, he formed it to be inhabited; I am the Lord, and there is none else. I have not spoken in secret, in a dark place of the earth: I said not unto the seed of Jacob, seek ye me in vain: I the Lord speak righteousness, I declare things that are right." Isa. xlv., 17, 18, 19.

And when the sinner is convinced and convicted, "Then (saith the Lord) shall ye call upon me, and ye shall go and pray unto me, and I will hearken unto you. And ye shall seek me, and find me, when ye shall search for me with all your heart." Jere. xxix., 12, 13.

May you earnestly attend to these things ere it be too late, and may the Lord bless you, cause his face to shine upon you, and fill you with joy and peace in believing. While I remain thine faithfully to serve in the bonds of the gospel of God.

FREDERICK HASTED.

A COMPARISON.

WRITTEN ON THESE WORDS.

And it came to pass, when Ahab saw Elijah, that Ahab said unto him, Art thou he that troubleth Israel? And he answered, I have not troubled Israel; but thou, and thy father's house, in that ye have forsaken the commandments of the Lord, and thou hast followed Baalim. —1st Kings xviii. 17, 18.

Knowing there are many persons in the United States at the present day who, like Ahab with Elijah, accuse President Lincoln of troubling this nation, I thought it might be of general benefit to make a few remarks on the subject, because President Lincoln stands in a similar position between the people and God as Elijah did. The principal difference being that, Elijah was sent of God to make known to Ahab that a famine should arise throughout all the land of Israel on account of transgressions. And Elijah said unto Ahab, "As the Lord God of Israel liveth, before whom I stand, there shall not be dew nor rain these years, but according to my word."—1st Kings xvii. 1.

This produced in the mind of Ahab hatred against the prophet, and when it came to pass, he sought him, to punish him for it, supposing it originated with and was brought to pass by Elijah, Because sinful men seldom look higher than man. They seem to form the opinion, either that God hath forsaken the earth, so that he has nothing to do with the affairs of men, or that they themselves are doing every thing right in his sight, and no one else has any thing to do with their ways or works. They seem ignorant of the fact that God by his Spirit works in some men to reprove others, that they might forsake their evil course and turn unto the Lord. As it is written, "How long, ye simple ones, will ye love simplicity? and the scorners delight in their scorning, and fools hate knowledge? Turn you at my reproof: behold, I will pour out my Spirit unto you."—Pro. i. 22, 23. For "Whoso loveth instruction loveth knowledge: but he that hateth reproof is brutish."—Pro. xii. 1. "The way of the wicked is an abomination unto the Lord: but he loveth him that followeth after righteousness. Correction is grievous unto him that forsaketh the way: and he that hateth reproof shall die; (spiritually, for) Hell and destruction are before the Lord: how much more then the hearts of the children of men?"—Pro. xv. 9 to 11.

And now let me ask, Have not the Southern people been reproved and warned for years? Did not Mr. Jefferson foresee the evil likely to arise on account of slavery, when he said, "I tremble for my country, when I consider that God is just, and will not withhold his anger for ever?" or words to that effect? Ought they not to have taken warning, instead of obstinately urging on in their sinful course? Are they not now following the example of Pharaoh, who resisted the Lord until totally destroyed? Has not President Lincoln now stood to a certain extent between rebellious sinners and God for nearly three years, endeavoring to cause them to do that which is right in God's sight, and yet they remain rebels?

And those persons who are as short-sighted as Ahab seek to throw the blame on the President. For shame on such persons; when will they become wise? Have not the slaveholders, rebel leaders, and Southern people generally forsaken the commandments of the Lord, and followed Baalim? Is it any thing to be wondered at that they are temporally punished for it, like Israel of old?

Let them read the book of Job, and take heed how they resist chastisement, lest they should be cut off in their sins. Then a great ransom, even Jesus, can not deliver them. Therefore he exhorts his followers to "Fear him, which after he hath killed hath power to cast into hell; yea, I say unto you, Fear him."—Luke xii. 5.

And I humbly hope, instead of blaming President Lincoln for that which he is not responsible, you will all pay strict attention and flee from the wrath to come, to the hope set before you in the Gospel, while I remain yours and theirs to serve faithfully in the Lord.

Buffalo, N. Y., Sept. 28th, 1863. FREDERICK HASTED.

CHAPTER L.

THE TRUE CHRISTIAN.

WRITTEN ON THESE WORDS:

"*But we have the mind of Christ.*"—1 Cor. ii. 16.

Now, I will endeavor to show you who and what the Apostle means when he saith, "But we have the mind of Christ."

You are probably aware that Saul of Tarsus considered himself not only a moral man, but also a true worshipper of God, and was esteemed such by others, although he persecuted the real children of God, not knowing who were his real children according to the promise (see Rom. ix. 6 to 8). But thinking himself one according to the law, he persecuted those who were children of grace, and followed the Lord in the regeneration, and thought he was doing God service. But when convinced of his error, he asked the Lord what he would have him to do. "And the Lord said unto him, Arise, and go into the city and it shall be told thee what thou must do. And Saul arose from the earth; and when his eyes were opened, he saw no man: but they led him by the hand, and brought him into Damascus. And he was three days without sight, and neither did eat nor drink. (Thus the Lord made him feel his spiritual blindness.) And there was a certain disciple at Damascus, named Ananias; and to him said the Lord in a vision, Ananias. And he said, Behold, I am here, Lord. And the Lord said unto him, Arise, and go into the street which is called Straight, and inquire in the house of Judas for one called Saul of Tarsus: for, behold, he prayeth, And hath seen in a vision a man named Ananias coming in, and putting his hand on him, that he might receive his sight. Then Ananias answered, Lord, I have heard by many of this man, how much evil he hath done to thy saints at Jerusalem: And here he hath authority from the chief priests to bind all that call on thy name. But the Lord said unto him, Go thy way: for he is a chosen vessel unto me, to bear my name before the Gentiles, and kings, and the children of Israel: For I will show him how great things he must suffer for my name's sake. And Ananias went his way, and entered into the house; and putting his hands on him said, Brother Saul, the Lord, even Jesus, that appeared unto thee in the way as thou camest, hath sent me, that thou mightest receive thy sight, and be filled with the Holy Ghost. And immediately there fell from his eyes as it had been scales: and he received sight forthwith, and arose, and was baptized."—Acts ix. 6 to 17.

Saul needed not to ask any questions, for power attended the word, and he was filled with the Holy Ghost. Thus Saul commenced Christianity, and became a true Christian, being made one spirit with the Lord.—See 1 Cor. vi. 17; 2 Cor. v. 17 to 21. To all such persons he beareth witness of the genuineness of their religion, saying, "To whom God would make known what is the riches of the glory of this mystery among the Gentiles; which is Christ in you, the hope of glory. Whom we preach warning every man, and teaching every man in all wisdom; that we may present every man perfect in Christ Jesus: Whereunto I also labor, striving according to his working, which worketh in me mightily."—Col. i. 27 to 29.

And to show clearly that all persons lacking this evidence are not true Christians, not having a good hope through grace, he declares, "Now if any man have not the Spirit of Christ, he is none of his, For as many as are led by the Spirit of God, they are the sons of God."—Rom. viii. 9, 14.

The Father saith of Christ, "Behold, I have given him for a witness to the people, a leader and commander to the people."—Isa. lv. 4.

And Jesus saith to his disciples, "I am the true vine, and my Father is the husbandman. Every branch in me that beareth not fruit he taketh away: and every

branch that beareth fruit he purgeth it, that it may bring forth more fruit. Now ye are clean through the word which I have spoken unto you. Abide in me, and I in you. As the branch cannot bear fruit of itself, except it abide in the vine; no more can ye, except ye abide in me. I am the vine, ye are the branches: he that abideth in me, and I in him, the same bringeth forth much fruit; for without me ye can do nothing. If ye abide in me, and my words abide in you, ye shall ask what ye will, and it shall be done unto you. Herein is my Father glorified, that ye bear much fruit; so shall ye be my disciples. As the Father hath loved me, so have I loved you: continue ye in my love. If ye keep my commandments, ye shall abide in my love; even as I have kept my Father's commandments, and abide in his love. These things have I spoken unto you, that my joy might remain in you, and that your joy might be full. This is my commandment, That ye love one another, as I have loved you. Greater love hath no man than this, that a man lay down his life for his friends. Ye are my friends, if ye do whatsoever I command you."—John xv. 1 to 14.

Thus you see the commandments of Jesus, and the commandments of the Father are distinct, and should be viewed in a different light. Because the one came through or by Moses and the prophets, as general to all the people; and the other came through or by Christ to his disciples, under the gospel dispensation, he having fulfilled the law, or the Father's commandments for us, as man Mediator, having saved us by shedding his own blood to atone for our sins, and so deliver us from the curse of God's law. Therefore saith the Apostle, "We love him, because he first loved us."—1 John iv. 19. Therefore saith Paul, "In Jesus Christ neither circumcision availeth anything, nor uncircumcision; but faith which worketh by love. Now the works of the flesh are manifest, which are these; Adultery, fornication, uncleanness, lasciviousness, idolatry, witchcraft, hatred, variance, emulations, wrath, strife, seditions, heresies, envyings, murders, drunkenness, revellings, and such like: of the which I tell you, as I have also told you in time past, that they which do such things shall not inherit the kingdom of God. But the fruit of the Spirit is love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance: against such there is no law. And they that are Christ's have crucified the flesh, with the affections and lusts. If we live in the Spirit, let us also walk in the Spirit. Let us not be desirous of vain glory, provoking one another, envying one another."—Gal. v. 6, 19 to 26; 1 Cor. vi. 9 to 11.

But here in the nineteenth century, in enlightened America, that ought to set the world an example of true Christianity, we have other kind of teaching. For on the 5th day of January, 1866, three editors of newspapers gave evidence by their actions, that instead of possessing the mind of Christ, they possessed the mind of the wicked one. For it is written, "The fear of the Lord is to hate evil; pride, and arrogancy, and the evil way, and the froward mouth, do I hate."—Prov. viii. 13.

Yet in the face of this declaration, these men tried to shoot each other, even in the capitol, or House of Delegates, at Richmond, Virginia, when the House was in session, not only endangering the lives of the members, but interrupting State business and desecrating the House. When the difficulty between them might have been settled editorially. But no. The great enemy of souls made one too proud to acknowledge a fault, if he was in fault (see James v. 16), and made the others so spiteful and malicious that they determined on revenge, and sought to destroy life or shed blood, for they fired six shots, not heeding the declaration of God, "Whoso sheddeth man's blood, by man shall his blood be shed."—Gen. ix. 6.

If there are not already laws in force to punish such recklessness, I think the safety of society and honor of the State and Nation demands that laws should be immediately enacted, severe enough to deter others from doing the like.

Not long since a female entered the Treasury Department, and shot down one of the clerks for marrying another instead of her. There are laws for breach of promise of marriage, so that, if the man was in fault, she might seek redress at law. But if

women are allowed to take the law in their own hands, and commit murder, no man will be safe. And not only will he be deprived of his right of choosing, but he may be compelled to marry the woman that will have him, or she will take his life. Thus the woman not only invades man's rights, but usurps authority over him, contrary to the Apostle's rule.—See 1 Tim. ii. 9 to 14. And also takes the lawful right of a married woman from her, by depriving her of her husband. Are such things to be allowed in enlightened America? If so, she will get in the dark.

The great Apostle of the Gentiles thus exhorted those who professed to be believers in Christ, "Let love be without dissimulation. Abhor that which is evil; cleave to that which is good. Be kindly affectioned one to another with brotherly love; in honor prefering one another; not slothful in business; fervent in spirit; serving the Lord; Rejoicing in hope; patient in tribulation; continuing instant in prayer; distributing to the necessity of saints; given to hospitality. Bless them which persecute you: bless, and curse not. Rejoice with them that do rejoice, and weep with them that weep. Be of the same mind one toward another. Mind not high things, but condescend to men of low estate. Be not wise in your own conceits. Recompense to no man evil for evil. Provide things honest in the sight of all men. If it be possible, as much as lieth in you, live peaceably with all men. Dearly beloved, avenge not yourselves, but rather give place unto wrath: for it is written, Vengeance is mine; I will repay, saith the Lord. Therefore if thine enemy hunger, feed him; if he thirst, give him drink: for in so doing thou shalt heap coals of fire on his head. Be not overcome of evil, but overcome evil with good."—Rom. xii. 9 to 21.

But behold how widely different those persons acted of whom I have written. And are there not thousands of persons in the Southern States at this present time acting as widely different from the principles of true Christianity? Who then are they serving? God or mammon? But no sinner can deceive God, for he searcheth the heart and trieth the reins of the children of men, and takes the will for the deed, whether it be good or bad. For in the days of Ezekiel the prophet, God spake of false professors thus, "Then shall they know that I am the Lord, when I have laid the land most desolate because of all their abominations which they have committed. And they come unto thee as the people cometh, and they sit before thee as my people, and they hear thy words, but they will not do them; for with their mouth they show much love, but their heart goeth after their covetousness."—Ezekiel xxxiii. 29, 31.

The Apostle believing that the promised seed are all foreknown to God, declares, "Whom he did foreknow, he also did predestinate to be conformed to the image of his Son, that he might be the first-born among many brethren."—Rom. viii. 29. On the strength of this, He wrote to the Galatians, saying, "Now I say, That the heir (of an estate), as long as he is a child (under age), differeth nothing from a servant, though he be lord of all; But is under tutors and governors until the time appointed of the father. Even so we, when we were children, were in bondage under the elements of the world: But when the fullness of the time was come, God sent forth his Son, made of a woman, made under the law, To redeem them that were under the law, that we might receive the adoption of sons. And because ye are sons, God hath sent forth the Spirit of his Son into your hearts, crying, Abba, Father. Wherefore thou art no more a servant, but a son; and if a son, then an heir of God through Christ."—Gal. iv. 1 to 7. "For we are his workmanship, created in Christ Jesus unto good works, which God hath before ordained that we should walk in them."—Eph. ii. 10.

Therefore in order that all such persons should prove themselves true believers by displaying Christian graces, He thus exhorts them, "I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service. And be not conformed to this world, but be ye transformed by the renewing of your mind, that ye may prove what is that good, and acceptable, and perfect will of God."—Rom. xii. 1, 2.

For even the true Christian is not perfect in himself, his perfection is from Christ. For he carries about a body of sin and death, a fleshy tabernacle, which is not only subject to temptation, but likely to tempt himself to do wrong, which the Apostle notices thus: "I delight in the law of God after the inward man: But I see another law in my members, warring against the law of my mind, and bringing me into captivity to the law of sin, which is in my members."—Rom. vii. 22, 23. Read also Ezek. xvi. 14; Isa. liv. 17.

Thus the true Christian has got to contend against the world, his own flesh and the devil. But if he is really crucified unto the world, and the world unto him, he cannot take any pleasure in the things of the world, and therefore he will have no more to do with the world than he is obliged while he is in this time state. Thus he puts off the old man with his deeds, and proves his calling and election sure, agreeable to the Apostle's recommendation. "This I say therefore, and testify in the Lord, that ye henceforth walk not as other Gentiles walk, in the vanity of their mind. Having the understanding darkened, being alienated from the life of God through the ignorance that is in them, because of the blindness of their heart: Who, being past feeling, have given themselves over unto lasciviousness, to work all uncleanness with greediness. But ye have not so learned Christ; If so be that ye have heard him, and have been taught by him, as the truth is in Jesus: That ye put off, concerning the former conversation, the old man, which is corrupt according to the deceitful lusts; and be renewed in the spirit of your mind; and that ye put on the new man, which after God is created in righteousness and true holiness."—Eph. iv. 17 to 24. Read also 2 Peter i. 1 to 13.

Therefore he saith of himself, "I am crucified with Christ: nevertheless I live: yet not I, but Christ liveth in me: and the life which I now live in the flesh I live by the faith of the Son of God, who loved me, and gave himself for me."—Gal. ii. 20. Again he showeth the difference between a carnally minded person and a spiritually minded person, saying, "For what the law could not do, in that it was weak through the flesh, God sent his own Son in the likeness of sinful flesh, and for sin, condemned sin in the flesh; That the righteousness of the law might be fulfilled in us, who walk not after the flesh, but after the Spirit. For they that are after the flesh do mind the things of the flesh; but they that are after the Spirit the things of the Spirit. For to be carnally minded is death; but to be spiritually minded is life and peace. Because the carnal mind is enmity against God: for it is not subject to the law of God, neither indeed can be. So then they that are in the flesh cannot please God. But ye are not in the flesh, but in the Spirit, if so be that the Spirit of God dwell in you. Now, if any man have not the Spirit of Christ, he is none of his. And if Christ be in you, the body is dead because of sin; but the Spirit is life because of righteousness."—Rom. viii. 3 to 10.

May the Lord be pleased in the multitude of his tender mercies to bless the reading of this to your soul, so that if you are not now a true Christian, you might become one, and live to the honor and glory of his grace, and of his great and glorious name; and in order that you might be enabled to judge whether I am serving the Lord with all humility of mind, and using much diligence in feeding his sheep, I will acquaint you a little with my circumstances, age, and manner of life:

I have spent 22 years or more of my life circulating religious reading of my own and others' writing. I have been in twenty States of the Union, besides Canada; I have travelled on foot thirty thousand miles, besides what I have rode in steamers and cars, and the Lord having granted me his blessing according to promise, I have been enabled to save a little to keep me in my old age: But I have not been unmindful of the sheep. For the last four or five years I have been giving away what I had left, writing more, getting them printed, and giving them away up to this time. This I expect will be the last I shall write, having as many on hand as I shall be able to circulate gratis, if I live and enjoy health and strength, for five years to come. I devote all the time I can to the Lord's business. But I cannot do as much as I would, for I send a great quantity away by mail, and that makes me a great deal of work and takes up much time; for the small ones I have to stitch together and trim them so that they should not weigh over a certain weight, then I have to put them up and direct them, and then carry them a mile to the post office and prepay the postage.

If I live until the 26th day of May next, I shall be 73 years of age, and as I live alone I have got to prepare and cook my own food, and fetch my own water five squares, and saw and split my own fire-wood; this I prefer doing for the benefit of my health and to have the wood a size and length I wish; besides, I wish to live as frugally as possible in order to pay expenses of the Lord's work, hoping I shall have enough to hold out while I do live, and I wish to live long enough (if it be the will of God) to distribute what I shall have on hand when these are done, which will be nearly a thousand dollars worth.

The war caused me to write a great many, I should not have written this if those Editors at Richmond had not behaved so badly. For while reading in the paper about them, the text came to my mind and I wrote considerable on it in pencil from memory, but when I wanted to write it off for the printer I could not find the text in Brown's Concordance, under the head of "Mind," so I searched all through the Romans, Galatians, and nearly the Ephesians, and could not find it up to Saturday night, 13th, so I went to bed. On Sunday morning, January 14th, I awoke at 2 o'clock and lay considering, and thought of something by which I might find it by the Concordance. Before 4 o'clock I got up to look for it and found it, but it was so cold that the windows were covered so thick with ice I could not see out, but I got everything arranged so as to go on with the writing when it got daylight and the room got warmer, and commenced crumbling up some toasted bread ready for my breakfast, as I could not eat it otherwise, having no top teeth to bite with. So I got along and completed it after a while, and now present it to you hoping you may be benefited thereby.

While I remain yours sincerely in the Lord,

Buffalo, State of New York, January 22d, 1866. FREDERICK HASTED.

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